Light of Jaina Teachings

लेनेवाले का नाम	देनेकी तिथि	लेनेवालेका हस्ताक्षर	लौटानेकी तिथि

आभिप्रायार्थ

सम्मति प्रकाशन तर्फे सप्रेम भेट.

अं. ८

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Please Correct the following Mistakes Before Reading

English Errata.

Page	Line	Mistake	Correction
6	vi	1071 (year)	1971
26	31	oth	both
62	1	meanest	easiest
83	6	there is	there it is
119	3	known as monastery	known as Jagadguru or Rajguru. Amongst christians such institution is known as ....
122	25	willingly	willy-nilly
128	21	roya	royal

Foot-Note Sanskrit Errata.

Page	Mistake	Correction
37	सपेक्षा	सापेक्षा
127	त्रिद्धरु	अविरुद्ध
128	वियरति	विपरीत

अे ट

Light of Jain Teaching

(An Anthology of Author's prior Articles bearing on the Essence or Spirit of Important Jain Doctrines and Ethics)

With a Foreword from Dr. A. N. Upadhye, M.A., D.Litt.
Head of the Department of Jainology, Mysore University.

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FOREWORD

Shri D. S. Parmaj is an accomplished Advocate and has a successful career in his profession. He has a scholarly temper and has worked as a Professor in the Law College. He is a keen student of English Literature, and Shakespeare is his favourite. His wide reading in English literature has given him an outlook not easily available in these days. This equipment Shri D. S. Parmaj has brought to bear upon his exposition of Jainism in which he is interested both academically and practically. Lately, he has taken to the study of Jainism and tried to understand it in a wider perspective. With an analytical mind and with his command over the English language, it is but natural that he felt like putting on record what he understood about Jainism in its various aspects.

A glance at the Table of Contents will show that he has covered a number of topics connected with Jainism such as Daṣalaksaṇa-dharma, Syādvāda, Karma theory, Dvādāsanupreksa, Ahimsa, Aparigraha, Ratnatraya, Five Vows etc. Most of these are important tenets of Jainism. Shri Parmaj gives a lucid presentation of these topics without encumbering them with dogmatic details. His discussion is quite refreshing, and the parallels from English authors are really striking. His exposition on these various topics, I am sure, will be very helpful to general readers, who want to understand Jainism and to students, who want to pursue their studies in Jainism.

I have every hope that this book will prove a good introduction for the study of Jainism.

Kolhapur

21—1—1971

A. N. UPADHYE

PREFACE

At least as a convention, if not as a duty, but slightly out of unavoidable self-praise, I am writing this preface to a so-called Book consisting of my own articles, rather I may say, a few stray leaves from the highly esteemed Sanmati Magazine of the Bahubali Holy Hillock near Kolhapur in Maharashtra State. I think, in the preface usually the author has to reveal in brief his mind, motive and the background giving rise to the publication of his writing good or bad. It is not by way of switching over from *obscurity to publicity* that I have to present this Anthology or collection of prior writings to my readers, but only by way of re-arranging them in a continuous and an orderly form after slightly re-touching them here and there. Bookwriting is neither my profession nor recreation. *I have often heard that books in every field are many but their readers few and serious readers fewer still*, though Milton defines a Good-Book as the precious life-blood of a master spirit embalmed and treasured up on a purpose for life beyond life. Book-writing, particularly precious book writing, is the work of a chosen few master minds and *so I avoid entry into that realm, lest I would be a Fool rushing in where Angels fear to tread.* Besides being in the Legal profession, *from Law to Philosophy it is a far cry.* Shakespeare puts it that "*Lawyer's fingers always dream of fees*" and so lawyer is ordinarily not expected to turn out any unpaid work. Many of my brethren at the Bar think rightly or wrongly that book-writing is the job of a briefless lawyer.

Writing articles in English was not a new thing to me, as I used to contribute English articles as a student to my college magazine and later on to Law College Magazine at Belgaum, where I was teaching law to students for nearly ten years as an Hon. part-timer. It is, however, rather shameful that I never tried to understand or study the principles or philosophy of my own religion till very recently, as all my interest in life, like many of my brethren at the Bar, centered round either my limited House-hold or court-rooms. It was only in 1962 August that I was jolted and disillusioned to some extent by the unexpected and sudden demise of my wife, in whose memory I wish to leave a small record separately as a part of this publication. A few years later His Holiness Acharya Samantbhadra Swamiji at Bahubali Holy hillock, handed over a few works on Jain Doctrines and Philosophy and assured me that if I meant to spare a little time, I could study at least broadly all the important Jain universal tenets as the subject really is not as difficult or abstruse as a double or treble graduate like me would either suppose or pretend. So, willy-nilly I had to accept this almost divine advice not as a challenge but for my own self-knowledge or improvement from 1966 onwards.

Accordingly I turned a new leaf in my life and started my study in a new field with a view to embody the result of my labour in black and white, for which the learned Editors of Sanmati Marathi Magazine, in particular Sri Brahmachari M. J. Bhishikar, M.A., N.T. and Dr. Hemchandra Jain, G. A, M. S. and Sri Patil, Editor of Kannad Sanmati encouraged me to write my articles in English, the medium of my own choice. I wish I were able to deal with these topics in Marathi or Kannad but that was not to be. I frankly admit that I cannot express my thoughts confidently except through the medium of English, owing to long-standing habit. Besides, English literature was my special subject both for B A. and M.A; Examinations. Somehow or other I developed a kind of special love for English literature from my young days, and till today I have kept it alive even in the midst of my legal profession. If as a student I read only a few plays of Shakespeare, as an adult I read and re-read many of his plays almost with a literary passion and so also the fine writings of Samuel Smith.

Some of my readers may blame me for having drawn so freely and profusely on quotations from Shakespeare and other Engiish writers in my articles relating to Jain Doctrines. My explanation in this regard is two-fold, firstly because I wanted to present a comparative view of the matter under discourse in order to show that *the Basic Doctrines and Ethics as preached by Jain Prophets, ancient Jain Teachers and Thinkers are universal and indisputable and as such they find their parallels in the later writings of some foreign thinkers also* and secondly because I have almost merged myself in English literature out of long-standing love for the same, being inevitably influenced by my favourite author's books.

For gathering materials for these articles I went through relevant portions of some ancient Jain works like "Tatwārtha Sūtra", "Dwādashānupreksa", "Sagār Dharmā-mrat", "Apta-mimamsā" and also through the writings of some modern Jain scholars like Dr. A. N. Upadhye, Shri Mirji Annarao. As I wanted to know the views of some learned non-Jain writers also on these important topics, I had to go through the relevant portions of the books on philosophy by Dr. Radhakrishnan, Prof. Sharma, Prof. Hiriyanna and some others including a few Theosophists. I also read the "History of Western Philosophy" by Bertrand Russell. I am really indebted to all these eminent writers for enlightening me on these otherwise difficult subjects. *My main motive in these articles is to present in brief the view of Jain school vis-a-vis certain other schools*, so that a lay English-knowing reader can have a Bird's eye-view of the matter. *My object will fructify, if a novice or lay-reader is able to understand the fundamentals of Jain theories at a glance by perusal of these articles.* I have avoided the ritualistic or ceremonial aspect of Jain religion, as I primarily intended to bring out only the philosophic or Ethical basic Doctrines, which can be said to form *the very spirit or soul of Jain Religion.*

When I first started writing articles in English in Sanmati Magazine from 1966, I had no idea that I will have to get them reprinted in a book-form Some of my friends goaded me on to go in for reprinting them in a collective form, so that one may find them at a stretch. I could not undertake this task for some time, before I could get these articles re-examined by a scholar friend of mine, Dr. A. N. Upadhye, M.A., D.Litt. a living acknowledged authority on Jainism. The Editors of Sanmati Magazine also were kind enough to encourage me for the reprint of my articles in a book form, though I know that *usually a twice-told Tale is likely to fall on deaf or dull ears* as the proverb goes. Lastly, I had to face the difficulty of proof-correction in order to drive out at least the Printer's Devils as far as possible, if not the Author's devils, if any. Two of my sons came to my rescue for proof-correction and so my task in that regard was lightened, though some Printer's Devils, being die-hards like old superstitions, have persisted.

Before I conclude this rather long apologetic preface, I have to express my thanks to Prof. Dr. A. N. Upadhye for sparing his valuable time in perusing my articles and making some valuable suggestions, which I may not have been able to carry out fully to his entire satisfaction. In spite of my shortcomings or failings, it is his goodness that he is writing a foreword to this Book-cum-Anthology. I am grateful to the Editors of Sanmati Magazine for their kind co-operation. Lastly, I thank Mr. T. A. Kulkarni of the Nutan Printing Press, Belgaum, for his speedy printing of this book at Belgaum under my personal supervision. Invoking the blessings of Gurudeo Acharya Samantbhadra Swamiji, who has inspired and initiated me in a new light, I conclude this preface, and happily entrust the publication of this Book to Sanmati Publication of Bahubali (its original source).

Belgaum,
Anantashayangalli,
17—1—1071

D. S. PAMRAJ

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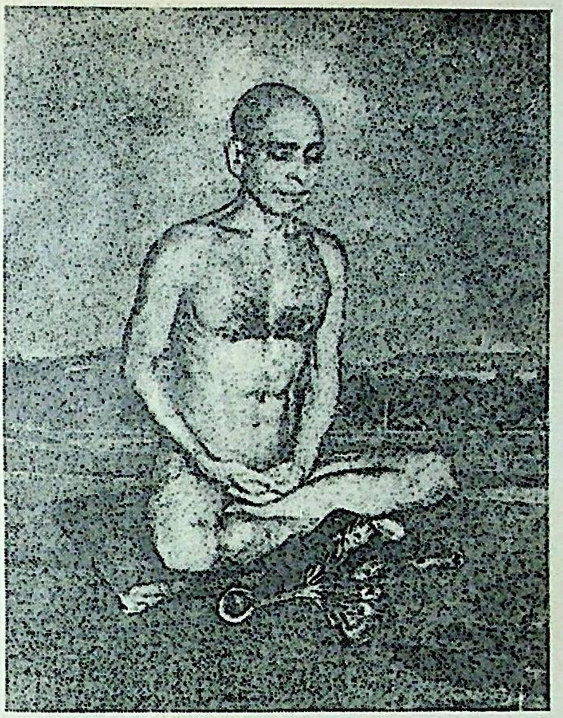
Living Jain Saint scholar in deep meditation



His Holiness, 108, Achārya Samantbhadra Swamiji
(Bahubali)

Revivor of Gurukul (Residential) System of education.
Founder of Bahubali Vidyapeeth (present residential High School)
& Bahubali Ashram (Monastery) for Religious &
Philosophic Study.

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Jain View of Conquest

Etymologically Jainism connotes the religion preached by Jina, the conqueror. The word "Jaina" used in popular parlance is derived from the Sanskrit word, Jina, the conqueror or Victor. The conception of conquest or victory may suggest its different aspects or notions to different persons in different contexts. An ambitious Mountaineer may be interested in conquest of mountains like Everest, Alps, Himalaya or any peak by achieving an unparalleled victory over their heights. An enterprising mariner may be interested in conquest of the unfathomed depths of ocean. Warriors and Emperors of the past were interested in the conquest of country after country. After conquering the land and the sea, the ambition of the present age is soaring high to conquer the very planets in the unexplored space itself including the moon and the sun. Earl Bertrand Russel, an English modern famous philosopher in his book on conquest of happiness, has addressed to his readers the various methods of conquest of human happiness in daily life, concentrating his attention mainly on the material aspect of happiness. On the other hand, Jaina sages and saints of the past and the present, have been laying greater emphasis on esoteric aspect of conquest. In their view of the matter, the real conquest consists in conquering one's self, conquering one's physical desires, baser instincts and mental imbalances with the ultimate goal of attaining spiritual salvation, because the conquest of worldly objects is more indicative of mere animal instinct in man. Bhartra-hari, an illustrious Hindu poet, has paid glowing tributes to Jina – the Conqueror. as the only saviour of suffering humanity. He has poetically and picturesquely tried to contrast Jina (Conqueror) with Hindu God Hari, by observing that, if God Hari or Shiva, with his most beloved wife, seated on his lap, can rule the hearts of his admiring passion-ridden devotees, Jina, the conqueror of all worldly attachment, is verily unparalleled in the realm of spiritual devotees, being freed from his desire to seek worldly pleasures and passions once for all.★

The very basic conception of Jaina Religion is peculiar to itself and is highly significant of an ideal conception of the very object of human life. Most of the religions in the world are named after their founders e.g. Christianity is named after its founder Jesus Christ, while Muslim religion is named after Prophet Mohammed's Islamic teaching (one-God-theory). There is no known individual, who can be said to have first promulgated Jaina religion. The Jaina conception of real religion is not only timeless or eternal but ideal. as it has been existing since before the pre-historic and pre–Vedic period, though a galaxy of twentyfour Tirthankars (Jaina Prophets) of the historical age beginning with Lord Adinatha or Vrsabhadeva and ending with Lord Mahāvira, are

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★ एको रागिषु राजते प्रियतमादेहार्द्धधारी हरो।
नीरागेषु जिनो विमुक्त ललनासंगो न यस्मात् परः ॥
—भर्तृहरि.

known to have re-orientated the pre-existing religion, which had suffered a set-back at certain periods of human civilisation.

Jaina Religion teaches that you are a real conqueror, if you can first conquer your own selfish impulses and desires of which you are a slave. Freedom from undue attachment to the worldly life, which is popularly known in Jaina theology as the concept of Vītarāga (Detachment from sensual instincts) is the bed-rock, on which all other Jaina tenets are founded. This can be equated to conquest of our evil animal instincts and desires, which unduly enslave us to temporary mundane matters, that may at the most be co-extensive with our earthly life. In the ultimate analysis of the matter, we have to fairly admit that conquest of worldly objects does not bring ever lasting happiness to the conqueror. For example, no part of the earth now belongs even to the greatest conquerors known to history, such as Alexander the Great or Napoleon etc., not even the patch of ground in which they have been buried, then why talk of their earthly belongings or worldly conquests. Omar Khayyam, a Persian poet, who is translated into English by Fitzerald, has rightly observed that even an insignificant ass treads on the ground, where the great conqueror Sultan was buried in Persia.

In the Jaina view, therefore, our undue attachment to our worldly life is the result of our innumerable and unconquerable desires. We are too weak to conquer them in our daily life. Knowing full well that one sin like one lie leads on to another endlessly, we are prone to persist in achieving earthly pleasure in order to satisfy our sensual desires. According to the Jaina view, real Victory lies in overcoming our desires by cutting short our human needs. Jainism teaches that lust for wealth, Hatred, Jealousy, Passion, Vanity, Anger, Self-conceit or Delusion – these and such other selfish instincts are your real enemies hampering the progress of your spiritual upliftment. It is easier to conquer our human enemies than to conquer our own evil impulses and wicked desires. Aristotle has aptly observed "I count him braver, who overcomes his desires than him, who overcomes his enemies". Jaina Thinkers and Teachers were the foremost, in the hoary past, to teach that real conquest lies in first conquering ourselves, i e, our hidden enemies in the form of our evil desires, feelings, instincts, sentiments, emotions etc.

Some cynics deliberately try to construe Jaina teachings as signs of weakness or meekness. This is far from truth because Jainism is the religion of only the bold, the valiant but at the same time, kind and merciful. Ancient Indian History shows that many Kings, who ruled our country in the past, were followers of Jaina faith both in letter and spirit. Some of them were eminent writers in Sanskrit, Prakrit, etc. The Rāstrakuta king Nrpatunga or Amoghavarasa is the author of Ratnamāla and also of the Kavirājamarga in Kannada, King Shriharsha is the author of Sanskrit drama called Nagānand. As to the Jaina Teachers, Jinasena's Parsvabhyudaya is a feat of poetic excellence. If one were to read both Kalidasa's Meghaduta and Jinasena's Pārsvābhyudaya side by side, one would be struck with wonder, apart from the legend around it, in finding that the author of the latter has so inextricably interwoven the love story of the former into a religious story of a great ascetic, namely Parswanatha Tirthankar, that the stream of romanticism of the Meghaduta loses its identity in the bigger stream of spiritual strength and tolerance of an ascetic depicted in Parsvabhyudaya.

Many of the Jaina sages and saints, who attained complete spiritual liberation, were erstwhile kings or men of power and wealth, before they renounced their earthly pomp and glory. So Jaina Religion, while teaching conquest of one's animal instincts and physical desires cannot be assailed as having taught timidity, because it has tried to systematically combine the practical and spiritual aspects of human life Conquest of real enemies hidden in ourselves is so prominent a part of Jaina theology and an ideal to be cherished by every householder to the extent possible for him in the given circumstances, that expressions like "Vitarāgayanama" (Homage to the non-attached) "Namo Arihamtanam" (Homage to conqueror of hidden enemies in the form of evil instincts known as Kasāyās) have become watchwords for every Jaina house-holder, whether he deeply reflects on their real significance or not. By conquering our evil instincts and desires, we naturally cultivate their opposite counterparts, i.e., corresponding virtues preached by Jaina Teachers such as Ksamā, forgiveness, honesty etc.

The expression Jina, from which Jaina Religion has derived its name, indicates obviously that it is a religion preached and practised by one, who has finally conquered his evil sensual desires and attained a state of "Beatitude", eternal blessedness or happiness. Those, who follow and practise this view of conquest, can be said to be Jainas in the real sense of the term, though they may not outwardly profess to be Jainas by religion or birth. This concept of Jainism, being ideal and universal, has found favour with many modern thinkers even in western countries, though they may pass off their views under any other name. 'Biblical teachings such as "Kingdom of God is within you'', "Physician, heal thyself": "First set thy own house in order". "Religion is in heart and not in knees' – also echo the spirit of the earlier teachings of Jaina thinkers on conquering one's self. Henry Longfellow, a seer poet, has correctly observed :

"Not in the clamour of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves are triumph and defeat".

In short, Jaina Philosophy teaches that because a man does not possess Right knowledge, he identifies his body with his soul or spirit; and owing to such ignorance, a common man is misled by wicked and selfish impulses and evil desires to commit innumerable sins. From the esoteric point of view, I am not my body, nor you are your body, which is only a sheath in which my soul and your soul are housed for the time being. So nourishment of my body by various physical comforts will not necessarily lead to nourishment of my soul. Still it so often happens that my selfish impulses have a greater sway over my mind and power of understanding. So instead of conquering my evil desires, I fall a prey to them. This may be true of many a common man or woman, though he or she may not be prepared openly to admit the inherent defect in human nature itself. I only wish that every one should be his or her own judge to turn the searchlight inside and see how far he or she is able to conquer one's real hidden enemies in the Jaina view of the matter.

* * *

Universality of Jain Doctrines

(Part I)

In two parts, I propose to examine the question as to why and how the tenets of Jaina Religion can be considered as Universal not from a deep scholastic point of view but as a talk more or less from a layman to a layman. The controversy as to whether Jainism is an off-shoot of Hinduism is almost set at rest by authoritative opinions of recent scholars and thinkers like Lokmanya Tilak, Pandit Nehru. Dr. Radhakrishnan that Jaina religion is not only independent of but is anterior to Hinduism, though both these religions grew and flourished side by side on the same soil. As some one has rightly observed, opinions may alter, creeds may rise and fall but the Doctrines of fundamental Truths are written on the tablets of eternity. Non-violence and Truth are the two polar-stars of Jaina religious system. Jaina Prophets and philosophers, sages and saints of the bygone times have tried to evolve a spotless galaxy of certain fundamental tenets shining round the two aforesaid polar-stars but still radiating their own respective light or lustre in guiding the day-to-day practical life of a house-holder and collectively and finally pointing to the path of salvation or Moksa for liberating ourselves permanently from the mundane existence. Spirit of tolerance to other religions, search for unity in diversity, patience to follow and understand apparently conflicting view points, happy and golden mean of reconciliation as propounded by the ancient Jain thinkers are all reflected in the Jaina Syādvāda philosophy. Fanaticism, Bigotism, Dogmatism or Despotism are all unknown to Jaina teaching, as they only beget hatred and bickering.

Like Science, Jaina religion primarily aims at search for truth. As such, modern science can serve as a handmaid to Jaina religion in its benevolent object of establishing truth and peace in the whole world. If any Doctrine is found true religiously, philosophically or scientifically, it becomes nobody's monopoly, it is mine, it is yours, it is universal. It is immaterial, which tongue utters it or which pen writes it. My only appeal to my readers is that no religion is higher than truth. If Jaina religious tenets can be shown to have stood the test of truth, it follows logically that they can be safely considered as universal.

If Hinduism has tried to evolve a Doctrine of Trinity in the form of creator, protector and destroyer of the Universe, Jainism has tilted at this idea and has tried to evolve its own Doctrine of Trinity in the form of "Right Faith, Right Knowledge, Right Conduct", which are figuratively described as a trio of gems, serving as steps to final spiritual salvation or Moksa. The same idea is to some extent mirrored, when Shakespeare emphasises the importance of good character, particularly a woman's chastity, in his famous tragedy "Othello" as under :–

> *"Good name in man and woman,*
> *Is the immediate jewel of their souls".*

Neither intellectual capacity, nor academic learning nor wealth necessarily indicates a man's purity of character. More often excellence of character is associated with poverty at least as a virtue out of necessity. Perthes wrote to a friend, "You insist on respect for learned men. I say, Amen! Do not forget that love of truth and honesty may be wanting in a learned man". To maintain good name, Sir Walter Scott had to write book after book to pay off his debts even by spoiling his health and he observes though himself a learned writer, "I have heard higher and nobler sentiments from the lips of uneducated men and women than from the lips of educated people".

According to Jaina School of thought Universe is self-existing or self-created and self-protected. It is eternal having neither a beginning nor an end. So no outside agency can govern the process of Universe.

Jaina thinkers and teachers do not value all knowledge equally. It is only the Right knowledge or Samyag-jnāna, which finds favour with Jaina system. The word "knowledge" is so wisely qualified by the fitting adjective, "Right". Can we find any thing more universal than this in the final analysis of the matter? Being universal, it is echoed even in the utterances of later religionists. As a Biblical expression, or a Christian sentiment, it is observed and observed correctly by Daniel Defoe as follows :

"Where-ever God erects a house of prayer,
The Devil always builds a chapel there;
And it will be found upon examination,
The latter hath the largest congregation".

So also Jaina thinkers have advocated the cause of "Right Faith" Samyag darshan, and not blind Faith divested of your reason. According to Jaina system, your faith must be centered round the truth. Some unhealthy critics of Jaina Teachings pose a question. How is it that, if Jaina religious principles are so noble, its followers are very few in number – almost negligible? The answer is not far to seek. The number of followers is not the proper yard-stick to measure the real importance of an ancient, nay, universal religion, which has held aloft its eternal banner with a message of Truth and non-violence to the whole world for the benefit of not only human beings but all living organisms. Though it may sound strange or legend-like to a sophisticated mind, still it is true in the spiritual sense that even a wild animal forgets its natural instincts in the process of its spiritual evolution, if it comes in contact with a spiritually evolved being. A cub (an young one of a lion), can suck the milk of a cow, while a calf can suck the milk of a lioness as a result of spiritual influence of an evolved being. Even Lord Mahavira, the Last Jain Prophet, was a lion in one of his previous lives before he attained Nirvana (Final Salvation) by passing through so many forms. This process of animal evolution is echoed, when Shakespeare observes "striving to be a man, the worm mounts through so many spires of life (i.e. forms of life)". So the importance of a religion, which stands for truth cannot be belittled by the number of its followers, as observed by an American Poet :

> "*They are slaves, who dare not be*
> *In the Right with two or three*"

Like other religions, if only the doors of conversion were kept wide open to outsiders by the later Jaina priest-craft or other interpreters of the Universal Jaina principles, the number of converts would have swollen enormously, but inspite of the supposed closure of gates of conversion since long, the universal principles of Jainism are ineffaceably written more in the hearts of non-Jains than Jains by birth. The universal Jaina message of non-violence in any form either by body or mind has appealed to so many deep thinkers in Western countries also. Dr. Annie Bessant was a staunch believer in non-violence. She has condemned modern medical science in her famous article on Vivisection in unmistakable terms. She strongly protests against saving human beings by killing or injuring animals for the sake of extracting medical ingredients from their bodies. She poses a question to the modern medical world as to what right a human being possesses to save human life at the cost of animal life. Bernard Shaw, a famous play-wright and thinker, was from his boyhood a strict vegetarian in his diet. He has condemned hunting as a sport in the following memorable words "Wild animals never kill for sport. Man is the only animal to whom the torture and death of his fellow beings is amusing in itself". When Bernard Shaw refused to attend social dinners in

London, where meat and wine were served, he was criticised as being eccentric but he did not budge an inch from the stand taken by him. About thirtyfive years ago, when I was a student at Poona in the Hirachand Nemchand Jain Boarding House, an American lady by name Miss Jones, who was invited to address a social gathering of Jaina students, in the evening, refused to dine with us after sunset on the ground that she had long since given up the habit of taking food after sunset. Jaina students were thus put to shame and embarrassment by her faith in Jaina religion.

If the Jainas by birth, who merely boast of their religion, were to just search their hearts and probe a bit deep into their inner self for a while, many of them will have to frankly admit that they are unworthy followers of a worthy religion, which knows no limits of either age, sex, country or race. On self-analysis, many Jainas will find that they only follow the shadow and not the substance of the immortal teachings of their preceptors. Is it not high time for us to admit frankly that we have bartered the spirit of our religion for its mere letter, being contented to be called Jainas in name, the spirit being followed by the great thinkers and seers in other countries? Is it not to our shame that we find better scholars and followers of Jainism more in foreign countries and in foreign tongues such as Germany, England, Italy, France, America etc. than in its native soil? Though such foreign believers of Jainism may not have publicly embraced Jainism as their religion, on what ground can we justify our superiority over them? Our hope is now pinned only on a few living Jaina sages and saints, who, while seeking their own salvation, are struggling to save us from our perpetual spiritual degradation before a point of no return is reached.

Jaina religion is graphically described as possessing ten sign-posts (attributes) (dasa-laksano-dharma), each one representing an universal tenet. In the next part of this discourse, I would like to point out to my readers how and why each one of these ten commandments can be said to be universal.

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Universality of Jaina Doctrines

(Part II)

In the first part of this subject, I attempted to point out how and why Jaina tenets can be considered as Universal. In the present part, I propose to discuss as to how and why the ten Sign-posts of Jain Religion, (Daṣa-lakṣana-dharma) can be viewed as Universal. Jaina Religion can be said to be unique in one respect because, unlike many other religions, the history of Jainism was never required to be written in human blood. The basic principles of Jaina religion, being founded on the bed-rock of non-violence and truth are echoed in different countries and different ages in the utterances of later Preachers and Philosophers, As the Jaina Teachers and thinkers of the hoary past were the fore-runners of these eternal truths, they naturally find their replica even in other tongues and climes. The acts of a man of good character become repeated in the life and action of others. Though such a man dies and disappears, his thoughts and acts survive and leave an indelible stamp upon his race, nay upon humanity in general, as a glorious legacy to mankind. The examples set by the early Jaina thinkers, when they lived and moved with their fellow-beings in flesh and blood, became the common heritage not only of their own race but of mankind at large. Their teaching has lived on through the ages, speaking as a voice from the past and influencing the minds living thousands of years apart, their immortal thoughts being conveyed in languages neither spoken nor known in their own times.

If the Holy Book of Christianity has recorded Ten Commandments, Jaina Holy scriptures have laid down long ago ten features of Jaina religion as its distinguishing marks. Jaina teachers had, long before Christianity, fore-shadowed various necessary virtues for the ideal life of a house-holder and styled it as (Sravaka-dharma) religion of a house-holder, consisting of Ten important and essential virtues to be practised in daily life by a layman in contradistinction to the Yati-dharma (Religion prescribed for sages and Saints aiming at complete emancipation of their souls from the worldly existence), which prescribes additional and stricter rules for their spiritual upliftment.

The first of the ten commandments of Jain House-holder's religion is Ksamā or Forgiveness. It is the result of pity and kindness originating in forgiver's heart. Revenge is the anti-thesis of forgiveness. Kindness begets kindness, Revenge begets revenge. Revenge is more indicative of animal instinct in man, while forgiveness is supposed to be a sign of divine quality in man. The Jaina thinkers forbid the barbaric rule of tit for tat or tooth for tooth, or eye for eye. According to Jaina teaching forgiveness really exhibits your magnanimity of mind and its inner strength of sufferance rather than your physical weakness to retaliate. Alexander Pope says:

"To err is human but to forgive divine"

Shakespeare has so graphically echoed the same sentiment in his famous comedy called "Tempest" when Prospero says to his brother

"The rarer action is in virtue than in vengeance"
"Kindness is ever nobler than revenge"

The Biblical teaching "Love your enemies, bless them that curse you" is a parallel to the early Jaina teaching of forgiveness. According to Jaina Doctrine of Ksamā (Forgiveness), revenge is no proper solution even for your enemy's mistakes. Ignorant and narrow-minded persons are generally found to be most unforgiving and intolerant, while men of large and generous natures are disposed to make allowance for the defects of others. We usually find our own temperament reflected in the dispositions of those around us. If we are unforgiving and uncharitable to others, they will be the same to us in return. Men have to bear as well as forbear in their dealings with others.

The second feature of Jaina religion is mardava, i.e. Humility or Modesty, exact opposite of Pride and Vanity. Jaina teaching will not discourage your self-respect. To give up false or unnecessary pride or vanity will not amount to sacrificing your self-respect. Self-respect is really compatible with humility or modesty. The Jaina Doctrine of Humility is expounded by illustrating different kinds of pride. Some people are unduly proud of their wealth, some of their learning; some of their social and political status, while some men and women are unduly proud of their respective physical handsomeness or beauty. Jaina teaching lets us know that we need not glory too much in our earthly possessions, which are only temporary, and that our physical beauty is only skin-deep. Jaina religion rather teaches the following precept "Handsome is that handsome does". A man or a woman should be more proud of his or her handsome and glorious deeds rather than of his or her colour, complexion or physical features. Humility is by no means a sign of physical or mental weakness. True valour and true modesty can go hand in hand. The Jaina religious tenet of modesty finds its parallel in some of the English proverbs e.g., "The boughs, that bear most hang lowest", "Shallow water makes much noise', "The more noble, the more humble".

The third ingredient of Jaina religion is ārjava, Honesty, straight-forwardness. Jain religion expects its follower to be fair and honest in all his dealings with his fellow-beings. Right conduct, which is the sheet-anchor of Jaina teaching, can be displayed only by those who are honest. According to Jaina teaching even picking up and retaining a thing found fallen on our way or forgotten by its owner would be no less a theft. So also cheating others to serve one's selfish motives, over-profiteering in one's trade or business would be an irreligious act. Jaina teaching of honesty finds its replica in the utterances of poets and philosophers of other countries. Robert Burns has expressed the importance of an honest man poetically :

> "*Princes and Lords are but the breaths of Kings,*
> *An honest man is the noblest work of God*".

The examples set by an honest man will not die. They will continue to live on and speak to all generations that succeed them. They live an universal life as expressed beautifully by an English writer :

"To live in the hearts, we leave behind,
is not to die"

The fourth tenet of Jaina Religion is (Satya) truthfulness. Jain teachers have placed Truth above all other qualities of head and heart a man can possess. Neither falsehood, whether intentional or otherwise, nor intentional dishonesty, irrespective of the motive however benevolent, can find favour with Jaina religious teaching. Importance of Truth is illustrated by Shakespeare in his famous play "Hamlet" as one of the famous fatherly precepts from Polonius to his son, while sending him to a foreign country for higher education :

"To thine ownself be true,
And it must follow as the night the day
Thou canst not then be false to anyone".

Consciences of men and women in these days have become elastic... There is now one opinion held for private life at home, another quite contrary opinion for public platform or for business dealings Hypocrisy and time-serving have almost become the order of the day both for the learned and the unlearned.

The fifth ingredient of Jain religion is (Sauca) purity in body, mind and action. As every human action, good or bad, originates first in human thought, we are to see that even our thoughts are kept pure and unsullied. Pure character is the highest possession of a man. As this Jaina tenet is universal, it finds expression everywhere, as can be seen from the following English Proverb :

"If wealth is lost, nothing is lost,
If health is lost, something is lost,
If character is lost, everything is lost".

The sixth constituent of Jaina religion is Samyama i.e. self-control or self-restraint. It is this quality that distinguishes a man from an animal. Self-control is the centre of all human virtues If once a man gives full freedom to his impulses and passions, he becomes a mere slave of his desires. Jaina religion prescribes self-control over one's thought, speech and body. Jaina Doctrine of self-control over one's mind is expressed in the Sanskrit Maxim: that varily a man's mind alone is responsible for his spiritual decline or evolution.❁ A religious man's life is pervaded by rigid self-discipline and self-restraint. If one is unrestrained in his speech, his words may strike his hearer even harder than blows. If a man has no self-control, he will lack patience, he will be thus unfit to govern himself or others. Patience shows self-control. Similar idea of self restraint is expressed by Aristotle, an early Greek Philosopher :

"I count him braver, who overcomes his desires, than him, who overcomes his enemies".

❁ मनः एव मनुष्याणां कारणं बंधमोक्षयोः ।

The seventh signpost of Jaina religion is Tapas, i.e. austerities and penance. Meditation or contemplation is an important austerity. According to Jaina religion a man or a woman should devote some time daily to self-contemplation, of course not for self-serving purpose but for finding out the moral upliftment or degradation in our daily actions. This is of course a very difficult virtue to practise. A Jaina house-holder is required to spend some time in self-analysis by reflecting on the good deeds done by Jaina teachers and thinkers to see to what extent he can emulate their examples in his lifetime. This rule is however observed more in breach than in practice by majority of us. Importance of daily heart-searching is illustrated by an English poet as follows :

> "*Sum up at night what thou hast done by day,*
> *And in the morn, what thou hast to do ;*
> *Dress and undress thy soul,*
> *And mark the decay or growth of it*".

Socrates has said "Contemplation is to knowledge, what digestion is to food".

The eighth feature of Jaina religion is (Tyaga) Renunciation or self-denial. Even a house-holder has to cultivate the spirit of self-denial in his daily life. Plain living and high thinking can be said to be the motto of Jaina Doctrine of self-denial. Maintaining sober habits in daily life would clearly exhibit to some extent the spirit of self-denial, but this is not enough. A householder according to Jaina tenets has to desist from all evil deeds, which may lead to his spiritual or moral degradation. Horace, an ancient Greek Philosopher, had echoed this idea of renunciation as follows :

> *"The more a man denies to himself,*
> *the more shall he obtain from God".*

The nineth factor of Jaina religion is (Brahmacharya) celibacy. This does not mean that a householder is forbidden to marry at all. Jaina tenet of celibacy prohibits a married man from indulging in extra-marital enjoyment. A married couple is expected to keep up their faithfulness to each other. Only Jaina sages and saints have to be free from marital ties. As a social reformer, Prophet Mohammad himself a householder tried to ban monkery in any form by saying "Marriage is my sunnat (teaching)". Passion is a strong animal instinct in man. Therefore, Greek Philosopher, Plato, has said "Reason is a slave to passion". This means when a man is overcome with this animal instinct, he is enslaved by it and is just like an animal in this respect. Therefore, Jaina teaching extols conquest of one's passions as better than conquest of earthly possessions.

The tenth and last feature of Jaina religion is (Ākincanya) contentment and self-restraint in acquisition of wealth. Present day socialistic political theory was foreshadowed long ago by the Jaina teachers. Every householder is required to earn only so much money as is needed for himself and his family and to circumscribe his monetary ambitions within reasonable limits. This Doctrine finds parallels in the utterances of even non-Jaina thinkers.

Bacon has said "of great riches, there is no real use, except it be in distribution, the rest is but conceit". But it must be admitted that in these days, Jainas and non-Jainas alike are after amassing superfluous wealth, as if their real happiness depends on it. Bertrand Russell, a modern philosopher, has observed in his book on "Conquest of Happiness" that "*given good health and sufficient food, an animal is quite happy, but man is the only animal who is unhappy inspite of these facilities in the modern world*". I have to recall what Samuel Smith has so finely observed in his memorable thesis on "Thrift" as follows: "If people spend their money in a wiser way and if they live within their means, the world will be a better and happier place to live in, and in that case there will be less of fraud, injustice, avarice and selfishness, as all these evils emanate from the abuse of money".

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A passing Peep into Syādvāda

"Jaina Doctrine of Realistic Relativity of Knowledge"

(Part I)

In two parts, I propose to discuss the significance of an unique contribution made by ancient Jaina sages and Saints, Preachers and Philosophers to the realm of Indian Metaphysics in the form of Shyādvāda, a theory of Realistic and Relativistic Pluralism, also known as as Anekāntavāda, Doctrine of Manyness of Reality in contradistinction to its opposite system called Ekāntavāda i.e. Doctrine of oneness or Absolutism of Reality.Many Master minds both Jainas and non–Jainas have tackled this otherwise difficult topic in a deep and studied manner including the present day scholarly writers like Dr. A. N. Upadhye, Dr. Chandradhar Sharma, M.A., D.Litt, Professor of Philosophy, Banaras Hindu University, and unassuming but versatile Kannada writer Shri Mirji Annarao, a follower of the motto of "Plain living and High thinking", to all of whom I am really indebted for enlightening me on this subject by their respective writings. In the present discourse I intend to point out in brief the importance of this Jaina theory of Syādvāda cum Anekāntavāda (Multi-view-point Logic) in general, leaving the seven-fold illustrative portion of this subject for the second part, with special reference to different kinds of knowledge according to Jainism.

It cannot be disputed by any truth-loving person that every system of Right Philosophy should aim at understanding Reality. Even then, there appears to be lot of hatred and mis-understanding between different systems for want of tolerance and keen desire to understand each other's apparently differing view points. If truth be the aim of all schools of Prophets and Philosophers, then why not show patience and tolerance towards other schools with an open mind to understand their teachings. As Whatley puts it "It makes all the difference in the world, whether we put truth in the first place or the second". No religion, so far known to mankind, can be regarded as higher than Truth. Non-violence and truth are the main guiding torch-lights of Jaina Philosophy, as propounded by the galaxy of the Twentyfour Liberated Omniscient Souls called Tirthankars, ancient Jain Preachers and Prophets, from Adinath to Mahāvira. If there be anything with which Jaina Philosophy would not temporise or give up, it is the respect for Truth. Search for truth necessarily involves tolerance and patience. As aptly observed by an English Poet on the point of intolerance and fault-finding nature :

"*There is so much good in the worst of us,*
There is so much bad in the best of us ;
That it ill-becomes the first of us,
To fling stones at the rest of us".

So all that the Jaina School of Relativity of understanding that is. Syādvāda, expects of its staunch critics including Ekāntavād, Vedāntists, like Śaṅkarāchārya, is reasonable tolerance to understand closely the relative view point instead of arbitrarily criticising the Syādvāda theory, as being a madman's cry and self-contradictory. Prof. Sharma rightly observes that these criticisms are really off the mark, because Jainism never says that contradictory attributes belong to the same thing at the same time and in the same sense. The critics forget that after all human power of understanding is limited and consequently individual's grasp may be defective and not perfect, as observed poetically by Sir Arnold in his famous epic poem called "The Light of Asia".

"Shall any gazer see with mortal eyes,
Or any searcher know by mortal mind,
Veil after Veil will lift, but there must be
Veil upon Veil behind".

The Jaina Metaphysics is both a Realistic and Relativistic Pluralism. It advocates Anekāntavāda or the Doctrine of manyfoldness of reality, because, according to Jaina school, Matter or Pudgala and Spirit (Jiva), two main categories of all existing things in the world, are regarded as separate and independent realities. Every Substance or thing possesses infinite number of characteristics of its own. So every substance is to be viewed as having infinite qualities (Dharmas) of its own—both positive and negative. As Reality has infinite aspects, which are all relative and conditional with reference (apekṣā) to time, space, etc., it is almost impossible for ordinary people, like us, to know, all the aspects of reality at once. So we can comprehend only some qualities of only some objects. It is only the Omniscient, who can know comprehensively all the aspects of a thing at one stretch. So the Jaina school with abundant caution lays down that our human judgments, based upon our limited knowledge or sense of perception, or power of observation, will be relatively true and not absolutely true, as the process of search for truth is unending both for a Philosopher or a Scientist. Prof. Sharma rightly describes this Jaina Syādvāda logical theory as epistemological, because it is vitally connected with human understanding, which is necessarily relative and conditional, as it is circumscribed by limitations like extent of individual power of understanding or observation, space, time, so on and so forth.

The celebrated author of the Tattvārthasūtras which is, indeed, a Jain scripture of spiritual liberation, observes that a substance, Dravya, possesses many qualities and their modifications. Out of these infinite qualities of a substance some are permanent and essential, while others are changing and only incidental. The former attributes can be described as Guṇas or qualities and the latter i e. changing modes or modifications are Paryāyās only accidental qualities (non-permanent). So viewed purely from the point of substance, with reference to itself, a thing is one, real, and permanent according to Jaina school but viewed from the point of modes or modifications of a substance it is many, momentary and so unreal. According to the Jaina school, to identify any one-sided and partial view of a thing with the whole truth will lead to the fallacy of the Ekāntavāda, one-sided school, verging almost on dogmatism, if not on despotism. The mistake committed by the one-sided dogmatic school is akin to the mistaken description by a band of blind men, each catching hold only of a part of an elephant, and then describing that part as the whole elephant to his blind colleagues and each dogmatically asserting that his description alone is absolutely true, though, with reference to parts of the elephant, it may be relatively or partially true. As the Jaina school takes into account all the partial views, as each containing partial or relative truth, it is rightly called Anekāntavāda, Multi-view points theory. Jacobi, a learned German Professor, has praised highly this Jaina Syādvāda system by observing that doors to truth will be opened by different view-points enunciated in Jaina Philosophy.

The word "Syāt" literally means Kathamcit—"Probable" "perhaps" or "may be". So the word Syādvāda is sometimes literally translated as Theory of probability or "Doctrine of may be". This literal meaning is likely to lead to misunderstanding in the mind of critics, because the word "Probability" may suggest scepticism but Jainism is not scepticism. The author of the Tattvārthasūtrās has emphatically laid down that if any doubt (scepticism) arises in the mind of a thinker about the real nature of a thing, that doubt must not be suppressed by blind faith but must be resolved by convincing evidence and logical process. *So better translation of Syādvāda would be*

"*From only a particular point of view*" or "*Doctrine of Relativity of knowledge or understanding*".

The Jaina Syādvādic system adopts a safer course by prefixing our judgments (affirmations or negations) by the word "syād asti" or Syād nāsti or Syād asti nāsti respectively meaning relatively or viewed from a particular aspect "may be", "may not be" or "may and may not be". Absolute affirmation or absolute negation would both be incorrect, when we judge a thing relatively with specific reference to one particular aspect of the thing namely, time, space, relationship etc. *This is not a self-contradictory position, as the very nature of reality is infinitely complex and indeterminate.* The multi-sided Reality, (ananta-dharmātmakam vastu) admits of all opposite predicates from different stand points. *The Syādvāda system tries to harmonise impartially different view points without contradiction* and as such it aids a good deal in our intellectual and cultural progress. For example, if you simply ask whether soul is pure or impure, the Syādvāda would say "Soul may be relatively pure as well as impure". Apparently this may sound to an unwary listener as self-contradictory but on closer scrutiny, you will find that soul can be viewed as impure so long as it is associated with or contaminated by our impure bodily actions; but when soul is liberated from impure physical contact of an alien body, the same individual soul can be viewed as nothing but pure in itself, when detatched from other objects.

Just as Mathematics or Science can be made more intelligible with reference to specific examples, a writer or a speaker can better drive home his subject otherwise difficult to his readers or hearers by illustrations. So the topic of Syādvāda can be better appreciated with particular illustrations. Thus when simply questioned as to whether I am a father or a son, according to Syādvāda, or relatively speaking, I have to say I am father vis-a-vis (with reference to) my son, but I am also a son vis-a-vis my father. So also I am a grand-father, a great grand-father with reference to my grandson and great-grandson, if any, so also I am not a father vis-a-vis my son-in-law or daughter-in-law. I am the son vis-a-vis my mother but not with reference to my mother--in-law. I am a brother with reference only to my own brother but not with reference to my brother-in-law or sister-in-law. In all these cases I am the same physical entity but my relationship with other individuals is one of the aspects of my human personality and that aspect of relationship is a mode or modification, which changes with reference to my different relatives. I may remain the same central figure but only the search light is turned round me from different angles of my relationships.

To take another instance, relatively speaking; my house in Anantashayan Galli, Belgaum is to the south of the public road, but it is also to the east and west of my neighbour's houses and so the direction of my house to demarcate its situation is its changing mode or modification, though my house as a thing or substancc may remain the same. Thus each Naya or point of view represents only one of the innumerable aspects possessed by an object, from which we may attempt to understand or describe it, but when any such partial or relative view point is mistaken to represent the whole truth it results in Nayābhasā or logical or Syādvādic fallacy as arising in the case of categorical or Absolute assertions of the school of Absolutism, which ignores different and partial view points in relation to changing modes of a substance. Absolute school emphasises only one particular view point or aspect, as if human reasoning is infallible and human mind is omniscient. To avoid boredom to my readers I reserve further elaboration for the next part of this discourse.

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A Passing Peep into Syādvāda

"Jaina Doctrine of Realistic Relativity of Knowledge"

(Part II)

As pointed out in the first part of this subject, be you a friend or a foe of this Logical system, you have to bear in mind that this is not an easy subject to be understood or much less digested without certain amount of patience and close application of your mind to it, unlike a desultory or inattentive reader of a newspaper in a running train or a car. The Syādvāda system demands of you that there should be no compromising at least in understanding the truth of any matter. It is nothing short of intellectual cowardice of a narrow and hypocritical mind to refuse to understand the truth underlying the seemingly opposite view points.

In the sixth chapter of his book on Indian Philosophy published in 1923 by our former President Dr. Radhakrishnan, who was then a Professor at Calcutta University, the author observes "The *central features* of *Jaina Philosophy are its Realistic classification of being, its theory of knowledge*, with its famous *Doctrine of Syādvāda and Saptabhangī* or *sevenfold mode of predication.* The Doctrine of

Nayās or standpoints is a peculiar feature of the Jaina Logic. Every affirmation or negation would be true only under certain conditions or from certain standpoints i.e. hypothetically. It is necessary for us to know a thing clearly and distinctly in its self-existence as well as in its relation to other objects. Syādvāda is, therefore, a logical corollary of Anekāntavāda, "Doctrine of Manyness".

So even according to eminent Non-Jaina scholars, the goal of Jaina philosophy is to comprehend the truth; its guide is no other than reason; and its field of investigation is human experience of all kinds. It really serves as an eye-opener to various Schools of thought by pointing out the natural limitations in their manner of investigation of truth by holding up before them a *Mirror of Truth*, in which each school of thought will find its own reflection as a part of a wider image of Reality. Atreya in his treatise on Philosophy observes "Each branch of knowledge including science gives only a limited picture of the Universe (Reality)". Mahatma Gandhi has observed in Harijan issue, dated 21—7—1946 "Formerly I used to consider my opponent as ignorant and wrong. Today I regard him as of my liking, because I can view things from their view points also. My Anekāntavāda, multi-viewpoint is the combined effect of two principles, Truth and Non-violence". Dr. Sampurnanand, former Governor of Rajasthan, has praised in unmistakable terms the Syādvāda or Saptabhangī sevenfold illustrative Logical system of Jaina thinkers as an unique contribution.

As pointed out in the first part of this discussion, the school of Ekāntavāda or Absolutism tends almost to fanaticism in its zeal to uphold its own view-point, completely ignoring different partial shades of reality underlying our human judgments based on our experience and perceptual knowledge, which are in their very nature limited. To our naked eye the earth appears to be flat and the sun seems to move round the earth, but to the scientific eye of an intellectual, the earth is round and it moves round the sun and not vice-versa. So our perceptual knowledge becomes defective. The degree of truth in judgments containing assertions or negations of a thing by an individual is vitally connected with the extent of that individual's knowledge or ability to understand. So the Jaina school of Logic is mainly based on knowledge, which is either Direct or Indirect i.e. Immediate, (Pratyakṣa), or Mediate, (Parokṣa).

If knowledge is the genus, its important species would be five according to Jaina school, namely, (1) Māti, Perceptual knowledge, through the mediation of our intellect or mind aided by senses resulting in induction based on our power of observation. This type of knowledge has mainly perception and inference, Anumāna, as its instruments of *Inductive and Deductive Reasoning*. (2) S'ruta, i.e. Knowledge derived from authority of scriptures or of Teachers by means of reading or hearing with the mediation of our senses but aided also by outside agencies. These two types are liable to error; and so they are only relative, because they are limited to our power of perception, hearing, reading and understanding only from the available data. The other three types of knowledge may be called *extra-sensory* or extra-ordinary perceptions. They are (3) Avadhi-jñāna - Clair-Voyance - knowledge derived without the mediation of our physical senses like ears, etc., a faculty of seeing mentally what is happening or existing out of our physical sight. This may be called *exceptional Insight*, because unaided by our senses or by modern scientific apparatus like Radio, Television, etc., it enables a clairvoyant or an occultist (Avadhi-jñānin) to see and feel or experience things existing or happening far far away beyond the human horizon. (4) Fourth type is Manaḥparyāya - extra-sensory knowledge, derived by reading the mind or thoughts of others without the aid or mediation of our physical senses. It is like telepathy, a science still unexplored by scientists, a science of either transmitting or reading thoughts arising in the minds of others i.e. interaction between two minds at a distance through senses such as tongues and eyes etc. (5) Fifth type of knowledge is Kevaljñāna, omniscience i.e. Absolute, Perfect, pure, Infinite knowledge, which can be acquired only by Tīrthankaras or Liberated souls or spiritual Heroes like Lord Mahāvīra. It is also extra-sensory Intuitive knowledge. It constitutes the very essence of the soul in its pure and unpolluted condition. Prof. Sharma calls it as Supra-empirical knowledge, because it is not circumscribed by worldly limitations like space, time or matter as in the case of clairvoyance and telepathy, which are also governed by worldly (empirical) limitations of space or time etc., though they are also extra-sensory in a limited sense. Omniscience of the Jaina school of knowledge may be likened to some extent to the

"Transcendental" or Absolute knowledge according to certain ancient Greek Philosophers.

Hemachandra, an illustrious Jaina writer, in his treatise called Anyayoga Vyavacchedikā observes that Kevalajnāna or omniscience, illuminates all things simultaneously and intuitively, while Syādvāda illuminates only successively and partially. An Omniscient (Kevalajñānin) is beyond senses, speech, thought or action and is therefore indescribable by human words (Avaktavya). While dealing with Lord Buddha's teaching, Sir Edwin Arnold has expressed such indescribable conception poetically

> "*Measure not with words,*
> *The immeasurable, nor sink the string of thought*
> *Into the Fathomless, who asks doth err,*
> *who answers errs. So say naught*".

Another noted Jaina Writer Amṛtchandra observes that so long as a person remains on the empirical or worldly plane (Vyavahāra-naya), he needs worldly stand-points, but when he rises higher and higher spiritually and attains transcendental knowledge (Keval-Jñāna), he realises that there is nothing except Pure Consciousness at that stage. The partial view points or Nayās cease to arise, so also the Pramanās, realities merge in self-illumination when omniscience is directly realised through intuition and not indirectly through senses and all apparent Duality (Dvaita) disappears automatically. The final stage of Omniscience transcends all relative view points (nayās). Such an Omniscient knows the self as neither bound nor polluted, neither one nor many, having conquered worldly attachment and limitation once for all.

The Jaina Syādvādic (Logical) system primarily illustrates Nayās, Partial view-points, more on the empirical plane (Vyavahāra-nayā), as our human judgment is based on our limited knowledge, mostly aided by our senses, and as such conditioned or related to a particular aspect of an object. This system, therefore, has so significantly chosen the expression *syāt* as a prefix to qualify our judgments, showing that our particular assertions or negations would be relatively true and relatively untrue as referring to a particular view point only. So this prefix *Syāt* is adopted as a *Symbol of Truth*, and it works as a yard-stick to measure the relative truth underlying our respective judgments in a given context. If asked whether a tree moves, a Syādvādin would cautiously say it moves and does not move, because the tree, whose trunk is embedded in earth does not move, so far as the aspect of its trunk is concerned, but it moves in the sense that its branches move. So the apparent contradiction disappears when viewed from both the points.

An ancient famous Jaina saint writer Samantabhadra observes in his Sanskrit treatise called Āptamimāmsa ❁ which rendered into English means a fallacy will arise only when a partial view-point of an object is sought to be equated with absolute or universal truth. So also

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❁ निरपेक्षानया मिथ्या, सपेक्षा वस्तुतोऽर्थकृत:। आप्तमिमांसा

the learned author of the Syādvādmañjari❁ observes in Sanskrit which means, in brief, that a thing is real and exists in its own form, matter, space and time but it does not exist or is unreal from the view point of other's form, space, matter etc. So where is the scope for contradiction in this reasoning asks the author significantly.

Now I would try to illustrate with examples the Syādvādic Saptabhangī (Sevenfold view point) system in the light of the authoritative pronouncements of the aforesaid ancient Jaina authors on the subject. The Jaina Logic distinguishes seven forms of judgments in respect of a thing or substance, each of which, being relative, is preceded by the symbolic *prefix Syāt* – meaning relatively real. The seven steps are as under :–

(1) **Syāt Asti**, meaning – Relatively a thing is real and exists, e.g., when I say my body exists, its existence is real only in its own form, height, weight, complexion etc., but its existence is unreal viewed in the form of any one else's body and its features.

(2) **Syāt Nasti**, meaning – Relatively a thing is unreal and does not exist, e.g., when I say my car is a Fiat car, by implication I mean it is not an Ambassador car. So my Fiat car exists as a reality only in its own form but it does not exist as an Ambassador car. The expression "Fiat car" is only indicative of its manufacturing Company but the said Company might have manufactured thousands of such cars,

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❁ " स्वरूप द्रव्यक्षेत्र कालभावैः सत्वम्, पररूपद्रव्यक्षेत्र कालभावैः सत्वासत्वम् तदा क्व विरोधाभासः "।

—श्याद्वाद मंजरी.

having similar or different designs at different times. So my car is a Fiat car only relatively speaking. My judgment of the description of the car will have to be cautiously qualified by the prefix *Syāt* (relatively) so as to distinguish it from its other counter-parts, i.e. (so many other Fiat Cars).

(3) **Syāt Asti Nasti**, meaning – Relatively a thing is both real and unreal. Here we say what a thing is as well as what it is not e.g. My car is as a Fiat car in its own form and design but it is not an Ambassador car of which the design, form, company, would be different. As a Fiat car it is real, but as an Ambassador car it is unreal. Both these are partial view points and though apparently opposing are reconcilable, on the logic of partial view points.

(4) **Syāt Awaktawyam**, meaning – Relatively a thing is indescribable with reference to the combined effect of both these opposing view points at the same time and in the same sense, the judgment or conclusion becomes difficult to say definitely and so indescribable or unpredictable. My car cannot be described simultaneously both as a Fiat car and as an Ambassador car in the same sense with the aspect of its manufacture or design.

(5) **Syāt Asticha Awaktawyam**, meaning – Relatively a thing is real but it is still indescribable e.g. so far as Fiat make or manufacture is concerned, my car is real but there may be millions of such Fiat cars of the same Company and so with reference to its counter parts, the description becomes indefinite and difficult and so confusing, though the

existence and reality of my car in its own individual form and design is real. Confusion arises only when we try to identify one object with the other in the same sense at the same time and therefore our judgment is to be guarded by the prefix *Syāt* (Relatively indescribable).

(6) **Syāt Nāsticha Awaktawyam,** meaning – Relatively a thing is unreal and indescribable. We note here what a thing is not, as well as its indescribability. My Fiat car is not a reality as an Ambassador car and so also with reference to other Fiat cars but differently designed and so the description of my car even as a Fiat car with reference to its other counter parts differently designed would not be wholly true and so it does not admit of any precise, definite or absolutely real description viewed with reference to other objects.

(7) **Syāt Asticha Awaktawyam,** meaning – Relatively a thing is real, unreal and indescribable. Though with reference to two opposing view points considered simultaneously my car cannot properly be described both as a Fiat and Ambassador car at the same time and in the same sense, it is a Fiat car relatively speaking i.e. with the aspect of its manufacturing company. Here we bring about the indescribability of a thing, as well as what it is and what it is not.

The basic statements are three, with reference to 'is', 'is not', and is indescribable ; and when combined we cannot have more than seven statements.

In this way every object can be viewed in seven different ways by the use, as a safeguard, of the word Syāt i.e. relatively speaking thereby harmonising different view points and avoiding dogmatism.

Before concluding the discussion on this, otherwise vast and difficult subject, I may be permitted to point out that the Jaina Logical School maintains a clear cut distinction between (1) Pramāna i.e. knowledge of a thing as it is, and (2) Naya i.e. knowledge of a thing in its relation to a particular aspect i.e. partial view point. Judgment based upon this partial view point is called Naya, which is either Artha-naya i.e. object–view point or Expression view point. When only general or universal qualities of an object are emphasised ignoring its particular qualities, it leads to a fallacy nayābhāsa, as is done by Sānkhya or Absolutist school. So also when partial truth is mistaken to be the whole truth, it leads to a fallacy as is done by the Materialistic school. Though words are adopted as medium of expression of the meaning of an object, they some times prove to be inadequate to convey the correct or conventional meaning. By the use of a metaphor or figure of speech, the literal meaning of the words is completely changed e.g. word Gopala would literally mean protector of anything that moves but conventionally the expression is used only for Lord Shri Krishna. So the word Jina in Jaina theology is used conventionally for a Liberated soul, though its literal meaning would be conqueror of any worldly object. We describe a dull fellow as being pig-headed in the conventional sense but literally the expression means a person carrying a pig's head. So to equate the literal meaning with the conventional meaning would result in a fallacy (śabda–arth) nayabhāsa). So the system of Naya (Partial view point) in order to avoid possible errors or fallacies in our judgments, uses the prefix *Syāt* i.e. relatively speaking, as a safeguard, though unfortunately its critics fail to follow the spirit underlying it.

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Jaina Theory of Karma or Law of Righteousness

(Part I)

With a view to acquaint a lay reader with the broad features of the Jaina Doctrine of Karma in comparison with the conception of Karma put forth by certain other schools of thoughts, I propose to discuss this topic in two parts. Jaina writers have treated this subject otherwise vast and abstruse in a logical and rather scientific way. This Doctrine of Karma is also called the Law of Righteousness or of cause and effect *(*Nimitta - Naimittika*)*. As observed by Dr. Radhakrishnan, "Jaina Law of causation or Karma is an important contribution of Jainism to Indian thought".As this principle of Karma is vitally connected with the moral conduct of human beings, with the ethical aspect of life and also with the spiritual liberation in the final analysis, Dr. Radhakrishnan in his First Vol. of "*Indian Philosophy*" has rightly observed "During the period of moral decay in the past, we had ascetics, Tīrthaṇkarās or ford-makers i.e. those who discovered the way to cross the other shore of the painful ocean of (Saṁsāra) Household, who claimed to be founders of new paths. Gautama and Mahāvīra were the most prominent social and moral reformers of that age. The illogical combination of Upanishadic monism and the Vedic polytheism (worship and sacrifice offered to many Gods to please them) could no longer live together. Reconstruction of better human values was the greatest need of the hour. A deeper and more spiritual religion, which could come down to the common life of man, was what the times were waiting for. The Budhists and the Jainas pointed out to the artificial conditions of the then prevailing religions and attempted a reconstruction, emphasising the ethical needs of the spirit". Under similar circumstances of moral decay in Europe, Bertrand Russel in his History of Western philosophy observes in connection with the rise of Reformation as a protest against the papal power and the moral decay on the part of the priest-craft as follows: "Religion in Italy had decayed much in the 14th and 15th century. People felt no reverence for the Borgias and Medicis, who professed to save souls from purgatory in return for cash, which they squandered on luxury and immorality. So the Rulers and the people alike welcomed Martin Luther's theological innovations as the greatest needs of the hour".

If we trace back the ancient history and the advent of Tīrthankarās, we find that whenever anarchy in thought was leading to anarchy in morals it were the Jaina sages and saints, who, by their own examples, not merely by mere precepts or theories, but by actual practice in daily life, tried to reconstruct the demoralised society by putting it on a righteous path by driving home to their followers the benevolent effects of Jaina principle of Karma or righteousness. This Jaina Doctrine of Karma is not only practical but highly logical, when it lays down that a man himself is responsible for the inescapable consequences flowing from his own acts, words and thoughts in life. We all know the simple truth underlying the age-long adage or maxim "*Reap as you sow*". The fruits of our deeds good or bad are to be inevitably experienced sooner or later by us even in our daily life. It is common experience all over the world that good begets good, anger begets anger, smile begets smile, cheerfulness leads to cheerfulness. So in brief we get back out of life what we ourselves put into it. A western writer has nicely described this "Sow and Reap theory" as follows :

> "*Sow a thought and reap an action,*
> *Sow an action and reap a habit,*
> *Sow a habit and reap a character ;*
> *Sow a character and reap a destiny*".

Jaina thinkers would like to qualify the above conception by using their favourite prefix or adjective (Samyak) "good" before the words, thought, action, habit etc. in the above description, so that it would fully accord with the Jaina theory of Karma. This Doctrine of Karma or causation is partly connected with the past and future life, which I shall discuss in this first part and partly with our knowledge or ignorance leading to different kinds of Karma with which I shall deal in the next part on this topic. Law of Karma is a necessary corollary to the conception of the endless whirling wheel or the cycle of birth and death ceaselessly rotating and resulting in impermanence of our present life, (prapañca or saṁsara) Human household with all its paraphernalia.

The materialistic schools of thought, such as Indian Charvaka school, Epicurean school in western thought or Omar Khayyam's thought in Persia, reject this theory of rebirth and argue that nobody has seen the soul existing apart from the body and so according to them it is foolish to think that the soul is going to reap the rewards of its present acts in a future state, because life is made up of five elements, which are just dissolved at death and so there cannot be a rebirth or a hell or heaven; and that Nature does not care for human values good or bad, as the sun and moon shine equally on virtuous and vicious. Virtue, according to this school, is a mere man-made delusion; and enjoyment is the only reality and so there is no necessity to control our passions and sexual instincts, which are Nature's Legacies to mankind. "Eat, Drink and Be merry for tomorrow we may die" is their slogan. All over the world, deep thinkers have rejected this narrow and selfish Materialistic view point, because consciousness or living energy exhibited in the form of soul or spirit, is not the property of the physical body, and such a materialistic attitude cannot sustain the society as a whole. There must be a controller or a Master for the body and consciousness belongs to that controller apart from the body. Longfellow, a seer poet, in his immortal poem called Psalm of Life rightly observes with reference to human perishable body and survival of the soul :–

"Dust thou art to dust thou returnst
was not spoken of the soul".

Christian theology accepts the conception of Rebirth or Resurrection though in a slightly different form from that of the Indian schools.

Rajasthan University has, of late, started a special study Department of Parapsychology, of which Dr. Banarjee is the Director, who has toured so many countries and investigated thoroughly hundreds of cases of persons having memories of past life and has observed that Rebirth theory (or theory of reincarnation) is not at all fantastic but is scientifically credible and that this theory can stand scientific test. Similar is the view point enunciated by Umāswāmi, an eminent Jain Saint author in his illustrious work called the Tattvārthasutra or Moksasastra, Science of Liberation. He puts in a nutshell the Jaina Doctrine of spiritual Liberation in his opening aphorisms Nos. 1, 2 & 3 in the following words ❁

"Right faith, Right knowledge and Right conduct are the three rungs of a spiritual ladder, leading to Liberation of the soul housed or imprisoned in some physical form or other. Faith in the real Nature of a substance, i.e. Jīva (soul) and Ajīva (matter) as being distinct, the former being temporarily linked to the latter till its final redemption is the Right Faith (Samyagdarsana), which arises either naturally or by intuition or inner vision or from Impressions of past life i.e. without any outside aid or it arises from the knowledge acquired by reading scriptures or learning from others.

❁ सम्यग्दर्शन ज्ञानचारित्राणि मोक्षमार्गः ॥१॥
तत्वार्थश्रद्धानं सम्यग्दर्शनम् ॥२॥
तन्निसर्गादधिगमात् वा ॥३॥

Though himself in disagreement, Bertrand Russel in his History of Western Philosophy observes "Socrates has argued in support of the survival of soul after death by asserting that knowledge is recollection. Knowledge, being the characteristic of soul, the soul must have existed before birth. Certain ideas are not based on our experiences. This shows we must have brought certain experiences from our past existence". The Jaina Law of Karma tells us that there is a continuity between the past and the present: that the present accords with the past. The past is drawn up into the ever moving flow of time. We cannot escape the effects of our past acts. The past, in a real sense, produces the present and the future. The Law of Karman is the principle working out justice in our human relations. It is because of the difference in their Karma that all men are not alike. The principle of Karma accounts for the difference between man and man in respect of their physical, social, mental, or economic condition, race, complexion, height, character, knowledge etc. Even the twins born of the same mother are not alike in all respects. Men are only temporary links in a long chain of causes and effects. The history of an individual does not really begin at his birth but has been shaping itself for years together in the past; and on this hypothesis only the apparent difference between man and man is explainable. All life is a kind of force or energy existing in the form of consciousness. The consciousness of a dying man is neither buried nor burnt with the body but it continues as a desire for a new life, when that force is disintegrated from the body at death. The ever rotating wheel of birth and death suggests that Death is nothing but new birth cradled in flames or nurtured in tombs. The energy passing out from the dead body, though called death, is not the death of the consciousness or force or energy but it tends to assume a new form, which we call rebirth of that undying consciousness or energy. Descartes, an eminent western philosopher, observes "Thinking, feeling, willing etc. are the functions of the soul. Consciousness and mental activity are independent of the body. Therefore soul is independent of the body. Even without body, soul can function".

While Upanishadic conception of Karma as enunciated in the Gītā repudiates the notion of an individual claim and preaches merger of individual soul in the Universal soul, on liberation, thus the whole setting of the Gītā being an exhortation to action as a disinterested duty, Jaina Law of Karma, on the other hand, lays emphasis on individual responsibility on the doer of any deeds good or bad, because Jaina philosophy of spiritual liberation is *individualistic*. Karma is an automatic law according to Jaina school, while according to Hinduism it acts under the behest of God. Karma according to Jaina school may be good action or evil deed, (Śubha or Aśubha) each leaving its own effects on the soul.

In aphorisms Nos. 1 to 3 in chapter VI of the Tattvārthasūtrā, the author defines (Karmayoga and Āshrava) i.e. Karma and their effects as under ❁

❁ काय वाङ्गमन: कर्मयोग: ॥१॥
स आस्रव: ॥२॥
शुभ पुण्यस्य, अशुभ पापस्य ॥३॥ (तत्वार्थसूत्र).

Karmayoga means that the effects of our deeds or actions done by our body, speech, and mind constitute the Influx or Entry of subtle Karmic particles in the soul space (āśrava), good deeds leading to merit (or puṇya), evil ones resulting in demerit (pāpa), ultimately leading to further bondage (bandha) or liberation (mokṣa) of the soul according to the effects of our deeds. The theory of Karma is further expounded by pointing out that our feelings and passional emotions i.e. Kashāyas leave their own effects on soul and that gradual stoppage (saṁhara) of our evil desires and emotions will lead to nullification (nirjarā) of the evil effects of Karma left on our souls and thus finally resulting in complete liberation (mokṣa) of the soul from our Karmic effects.

In support of the Individualistic responsibility for the Karmic effects of one's deeds, Jain writer by name Amitagati❁ has rightly observed that the doer of every action or Karma, good or bad, past or present, must himself reap the fruit thereof. Nobody else can share his lot. Thus cause and effect represent earlier and later stages of a continuous process. One state transmits its causal energy to some newly born germ. We really know that it is our *Will* (Desire) that determines our acts. Our will is the pivot, round which all our activities move. Even western philosophers, like Schopenhauer, call this Doctrine of causation as the Doctrine of will somewhat corresponding to what Indian schools

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❁ स्वयंकृतं कर्म यदात्मना पुरा ।
फलं तदीयं लभते शुभाशुभम् ॥ (अमितगति)

call Karma. An English seer-poet, Wordsworth, observes :

"The eye cannot choose but see,
We cannot bid the ear be still ;
Our bodies feel wherever they be
Against or with our Will".

Though the present is determined by the past, the future remains open and depends on the directions of our *Will*. Law of Karma or will (Desires) affords an opportunity to us to improve our present lot. What a student of Natural Science calls a theory of "co-relation" is akin to the Doctrine of cause and effect, which are co-related. Every event requires us to see beyond it into some preceding form of existence out of which the event has come as its evolved equivalent. Chesterton puts it "*Looking backward is a good design for living forward* i.e. according to me it is useful for taking stock of our past commissions and omissions in order to shape our future outlook on life.

In this way, Jaina Law of Karma or causation makes the doer conscious that if he does good deeds now in this life, he can naturally reap their fruits. The causal explanation of unbroken continuity accounts for rebirth also. The reborn being is what its past acts have made it. Karma keeps going the life process till there is complete extinction of further existence by destruction of all passions (Kashāyas) arising from our ignorance and till the attainment of Nirvāṇa a kind of timeless existence, full of peace and eternal bliss. Jaina conception of parinirvāṇa (Highest Beatification) is indicative of a complete, final spiritual liberation without any rebirth at any time, a state of unconditioned freedom. It may be described to be the Silence Beyond or Timeless Existence – existing only in the form of Doctrines preached by the erstwhile human personality of the liberated being, we have to worship his Doctrines, as he ceases to assume any particular physical form, as stated so significantly by the eminent author of the Tattvārthasūtrā, spiritual science, in his opening benedictory Verse❁ which means we have to worship or pay homage to the virtues and the Doctrines preached by the Jaina Prophets or Liberated Beings whilst in their erstwhile human personalities – with a view to acquiring their virtues for our own salvation.

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❁ मोक्षमार्गस्य नेतारं भेत्तारं कर्म भू भृताम् ।
ज्ञातारं विश्वतत्वानां वंदे तद्गुण–लब्धये ।।
(तत्वार्थसूत्र) (मंगलाचरण).

Jaina Theory of Karma or Law of Righteousness

(Part II)

In the first part on this subject, I pointed out how the conception of Karma in Jainism is more logical and scientific than in certain other schools of thought in as much as it can be viewed as a Law of causation or Theory of Reap and Sow and how each individual doer of deeds good or bad reaps the effects thereof either in his present or future life. Law of Karma is the counterpart in the moral world of the physical law in nature, and as such it is the Law of Righteousness. According to the principle of Karma there is nothing uncertain or capricious in the moral world. We are bound to reap sooner or later what we have sown or will sow. Every little action leaves its impress on our charactter. The attempt to by-pass the law of Karma is as futile as the attempt to overtake one's shadow. No doubt I or you can live as I or you like but then my or your choice would be irrevocable and we cannot escape the consequences thereof. Carlyle has tried to expose so finely the self-deception of a conceited person thus "Oh you Fool ! thinkest thou that because no Boswell is there to note thy jargon (i.e. evil deeds), it, therefore, dies, and is buried? Nothing dies, nothing can die. The idlest word thou speakest is a seed cast into time, which brings forth fruit to all eternity. Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap".

Some writers try to misinterpret this Law of Karma as the Law of Pre-determination or a Fatalistic view point, which conflicts with the claims of ethics and religion. Jaina Doctrine of Karma sets out a kind of orderliness of natural process as well as spiritual growth by its classification of Karma (actions) into two categories (śubha and aśubha) according to the respective effects of good or bad deeds leading to one's spiritual growth or decline. Kārmic force or energy is the connecting link between the soul and the matter including the physical form it assumes till their partnership is dissolved by final spiritual liberation. A noted Jaina Saint writer by name Samantabhadra poses a question to the Fatalists in his Sanskrit work called Āptamīmāmsā❁ which means in brief, if fate alone were to shape our destiny, where is the scope for human effort and spiritual liberation? Effort will be fruitless, if only Fate is responsible for our evolution or degeneration. Verily our present effort alone will constitute our future destiny, though you may call it Fate, if you like. Apart from our own past omissions and commissions, whose natural resultants we experience now, there is really no force or power as "*Whimsical*

❁ दैवादेवार्थं सिद्धिश्चेद्दैवं पौरुषथः कथम् ।
दैवतश्चेद-निर्मोक्षः पौरुषं निस्फलम् भवेत् ।। Verse (88)
पौरुषादेव सिद्धिश्चेत् पौरुषं दैवतः कयम् ।
पौरुषाच्चेदमोघं स्यात् सर्वप्राणिषु पौरुषम् ।। Verse (89)(आप्तमीमांसा)

Dame Fate". Fatalists are virtually idlers or inactivists according to this illustrious Jaina Saint Teacher.

Shakespeare has echoed a similar sentiment in his comedy named 'All is well that ends well' as follows: "*Our remedies oft in ourselves do lie, which we ascribe to heaven*". So also the Jaina school of Karma rejects the Fatalistic theory and fastens the responsibility of one's acts directly on each individual as being inescapable. All moral conduct is a kind of preparation for the final state. So the principle of Karma is vitally connected with the ethical aspect of our life. Karma according to Jainism is of material nature (paudgalika), because our thoughts and ideas affect our character and shape the tendencies of our souls according to our character good or bad. The matter likely to assume the form of Kārmic energy pervades all the cosmic space. It operates on our souls by its union with the souls. It has the peculiar property of developing the effects of merit and demerit, (punya and papa), pain and pleasure in the soul, which by its contact with the outer world becomes so to say penetrated with particles of the subtle matter resulting in Kārmic link. These particles of matter are of the nature of Karma and build up a special body called (Kārmana śarīra) i.e. material or physical Body, which chains as it were, the soul till its final emancipation. This Kārmic matter retards the progress of the soul. Jaina thinkers have emphasised that the trio of body, mind and speech contributes to formation of Kārmic energy. The same idea is expressed in the Sanskrit maxim[*]

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[*] मनः एव मनुष्याणां कारणं वंधमोक्षयोः ।

which means, verily our thinking mind is equally the cause of Kārmic bondage and liberation of our soul. While Milton's Satan says "Mind in itself can make a heaven of hell and hell of heaven", Shakespeare in his famous comedy called "*Twelfth-Night*" makes Antonio remark to Sebastian as follows :

> "*In Nature there is no blemish but the mind, None can be called deformed but the unkind; Virtue is beauty but the beauteous evil is a devil*".

Prof. Hiriyanna, a noted professor of philosophy from Mysore State, has rightly observed in his discourse on Jainism that Jaina Philosophy is not merely a way of thought but it is also a way of life. Its fundamental maxim is "*Do not live to know but know to live*". So Jainism teaches you how to live and what kind of life to lead, with a view to attaining your real salvation. While Jainism accepts asceticism as a final step to spiritual liberation, some superficial observers criticise this Jaina theory of asceticism as being impractical and unsuited to modern age. They forget to see that asceticism is not a thing to be laughed at or lightly trifled with, because really it is a sign of self-knowledge, extreme self-sacrifice and renunciation in a spirit of disattachment from household life, which usually breeds more and more influx of Kārmic energy into our soul space. Asceticism is not timidity but on the other hand it indicates spiritual heroism. It is only when Real i.e. spiritual knowledge dawns upon a person, that he adopts asceticism as a way of life to attain spiritual salvation. Similar principle of self-sacrifice and renunciation is contained even in the western maxim "*Do not live to eat but eat to live*". Just as there is no royal road to learning, there cannot be an easy path or a short cut to one's ultimate spiritual liberation, except the path of gradual dis-attachment or renunciation from the materialistic pleasures.

Now naturally a lay reader may pose a question as to how Kārmic bondage affects a soul. No doubt the soul is intrinsically pure, omniscient and omnipotent but by its having been in association with the Kārmic matter from beginning-less time, which has led to its physical form and consequent sensual desires, it suffers transformation in this cycle of births and deaths. Evil desires and passions are not really the attributes of the soul in its pure original form or essence. Our sensual instincts and desires, our feelings and emotions are all the attributes of our mind housed in our body, though they leave their own impress on the soul in its company with our physical forms, and the result is the enslavement of the soul to its external, material environment. Like Dr. Jackyl and Hyde, a man's personality is, therefore, dual consisting of a spiritual as well as material element. The object of life is so to subdue the material element as to shake off its malignant influences and thereby enable the soul or spirit to reveal all its inherent excellences in their fullness. The ancient sage writer Samantabhadra in his memorable work called Āptamīmāṃsā or Discussion about Āpta (soul) has pointed out how in proportion to the gradual spiritual evolution to its original pure omniscient form, the Kārmic force gets annihilated, like the rising sun driving out the darkness by its illumination. Here we can liken the Kevalajñāna or Omniscience to the Rising sun and our illusion or ignorance to the darkness as an obstacle to knowledge and intuition.

According to the Jaina Law of Karma, soul's intrinsic capacity to know and understand everything is obscured by a Kārmic veil or a cover, which therefore, interferes with the power of perception. Perfect enlightenment, being the very essence of soul, can be reached, when the Kārmic walls or obstacles are broken down in their entirety, then the Individual soul becomes omniscient without the aid of any external agency like senses. Ancient Greek Philosopher, Plato, observes that while in company with body, the soul cannot have pure knowledge.

Jain school of Karma divides different kinds of Karmas into two main categories called Ghāti and Aghāti i.e. Harmful and unharmful to souls. Under the first category of harmful karmas, four kinds of Karmas are set out i.e. (1) Jñanāvāraṇīya – the Kārmic force, which creates a kind of cover, or veil or curtain over the inherent knowledge of the soul in its original form thereby preventing the soul to exercise its function of knowing a thing as it is. A righteous man by his continued efforts can destroy that obstructing media by following the path of Right knowledge, Right faith and Right conduct as was done by liberated souls in the past, (2) Darśanāvaraṇīya – the Kārmic force which obscures right intuition and faith of the soul by spreading a kind of cover over it. All knowledge and intuition, i.e. both Jñāṇa and Darśana which constitute the real nature of soul, can manifest themselves in their true nature, when the Kārmic obstructing media or curtain is removed. The impediments are our own passions and emotions, which lead to inflow of Kārmic matter or energy into the soul-space and prevent the soul from exercising its natural function in its full measure. Owing to the Kārmic curtain over the soul in different degrees, of its thickness, we find intellectual disparity between man and man. The third kind of Karma is Mohanīya, that which disturbs the right attitude of the soul with regard to faith, conduct, passions and emotions and produces illusions, temptations, doubts, errors and other mental disturbances (4) The fourth kind of Karma is Antarāya, that which operates as a hindrance in doing good deeds inspite of our keen desire to do them such as desire for giving charity etc. being frustrated.

Under the Aghāti Karmas there are four kinds as set out (5) Vedaniy, the Kārmic force generating pleasures and pains leaving their respective impact on the soul space, (6) Āyu, that Kārmic energy which determines the life period for a particular bodily form assumed by a particular soul, (7) Nāma, the Kārmic force giving rise to particular kind of physical form or body, which a soul may assume according to our previous actions and reactions, (8) Gotra Kārma, which leads to the rebirth of a soul in a high or low, rich or poor family. Thus according to Jaina school it is the Kārmic force that shapes the destiny of a particular being by the association of his or its soul with a particular kind of physical form, rebirth in a particular state or condition. These aforesaid eight main divisions of Kārmic force are further subdivided into 148 kinds or even more with reference to different kinds of knowledge, intuition and other emotional or mental factors, according to the Jaina theory; but that part, being meant only for detailed and deep study of the subject, is beyond the scope of my present broad discourse of the theory of Karma.

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Comparative View of Jaina Theory of Twelve-fold Reflection or Meditation.

(Part I)

In this and the next part of this subject, I propose to discuss briefly the importance of Anuprekṣa or Reflection in general as in Jainism in comparison with that in Vedāntic and western schools. During one of my visits to Bahubali, I had the good fortune of meeting His Holiness, Acharya Samantbhadra Swamiji, who gave me the Kartikeyānuprekṣa and Tatvārtha Sūtra, two well known works on Jaina Theory of Reflection and encouraged me to have at least a passing peep into the subject. I am also indebted to my scholar friend, Dr. A. N. Upadhye for his lucid and illuminating English Introduction to the Kartikeyānuprekṣa, which gave me an insight into the subject. However for the present I address myself to those lay readers, who have never pried into the subject, which is rather a difficult one.

Anuprekṣā is primarily connected with a deep reflection by bringing to bear all our mental power and activity on a given subject with a view to acquiring the Right knowledge of the subject concentrated. Man may acquire knowledge in various different ways of which, reading may be considered as best, imitation as meanest, while reflection as the noblest way. Kumārswāmi, the illustrious author of Kartikeyānuprekṣa, defines "Anuprekṣā" (Reflection) as pondering on the Right principles, while Pujyapāda in his famous commentary on the Tatvārtha-Sūtra defines it as❁(1) pondering on the Real Nature of human body & other matters connected therewith. He further clarifies it★ by observing (2) that meditation is to contemplate deeply on a subject, which is already learnt by us either by hearing from others or by reading the scriptures. In the realm of Jaina theology and philosophy, the subject of meditation ranks very high, as the main object of meditation according to Jaina thinkers is to attain the Right knowledge of the real nature of one's Self apart from one's body coupled with the Right Belief in the right principles including the Right conduct in our daily life with an ultimate aim of spiritual Liberation. Umāswāmi, a noted Jaina saint thinker, has laid primary emphasis on "Right Faith" 'Samyagdarshan' in his famous work called Tatvārth Sūtra also known as "Mokṣashāstra" scripture of spiritual Liberation. His immortal work consists of small Aphorisms or Sutrās, but each containing a fund of hidden meaning. He equates Right Belief to Right Vision❂ in Aphorism No. 2 and Aphorism No. 3 Right vision is the right belief in the real nature of things including soul (Ātman). According to Jaina ideology, Right Belief is the foundation of Right know-

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❁ शरीरादीनां स्वभावानुचिन्तनम् अनुप्रेक्षा।

★ अधिगतार्थस्य मनसाभ्यासोऽनुप्रेंक्षा ।

❂ "तत्वार्थश्रद्धानं सम्यग्दर्शनं ।"

ledge and Right conduct, which would be only additional decoration to Right Belief or Vision, which arises either naturally by intuition or inner⌽ Vision or our past recollections without any outside aid or from reading or hearing from scriptures.⊖Right Belief is not identical with blind faith; but it is reasoned and tested knowledge as illustrated in Aphorism No. 6✿ Pramāṇa or Real knowledge means tested and accompanied by Nayās i.e. logic and reasoning. According to Jaina teaching, if any doubt arises in your mind about the right principle, it should not be stifled or passed over, but it should be removed by testing your belief by your reason and available evidence or material in support of it.

Jaina system of Reflection deals with twelve chosen topics as fit for contemplation, which I shall discuss in the next part of this topic. Treatment of the subject of reflection by Jaina writers is so comprehensive as to cover all possible topics concerning every kind of living thing, i.e. (Jīva) and matter i.e. (Pudgala) in the Universe. While dealing with the topic of meditation, relating to universe, Lokānuprekṣa, Kumārswāmi in his Treatise has enumerated minute innumerable different earthly regions, Islands, Rivers, Lakes, Oceans and Planetary system, Growth from Mineral to Vegetable, then to Animal life, and then to human life as existing in different parts of the earth in accordance with the results of their past Karmas. The treatment is so

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⌽"तन्निसर्गादधिगमाद्वा" ।

⊖सम्यग्दर्शन

✿"प्रमाणनयैः अधिगमः ।"

scientific that even modern scientists, who can boast of discovery in different branches of science such as Physics, Botany, Biology, Anthropology etc. may read the subject at least with some advantage in as as much as the ancient Jaina writers were the fore-runners of the scientific knowledge and its theories known and still unknown to the present day scientists.

Reflection is not a subject, which can appeal to or attract the minds of the crowd. However, some divinely inspired or the chosen few of the great thinkers in different ages and countries have accepted Reflection and meditation on any ideal subject as the only way to acquiring perfect knowledge. Vedic school of meditation follows Yoga as a process of meditation with its three aspects namely (1) Jñāna-yoga meaning communion with God by means of knowledge, (2) Bhakti-yoga meaning communion with God by means of Devotion or self-surrender; and (3) Karma-yoga meaning communion with God by means of work or duties of a householder without expectation of any reward. Shri Ramakrishna Paramahaṃsha, a great Yogi of the twentieth century, observes that a man, who, living in the midst of temptations, can discipline his mind by devotional exercises (bhakti-yoga), is the real hero. According to him the object of pure knowledge is to realise Brahman, the Absolute. The Late Dr. R. D. Ranade, a Professor of Philosophy and a great mystic of the modern age, observes in his treatise on Bhagavadgītā that Gīta aims at teaching the Doctrine of God-realisation. He further observes that life of contemplation takes us nearer to

God. Yoga according to him is a vision of the self by the self and Kaivalya – Beatification is a conception of spiritual Liberation. Dr. Ranade has paid glowing tribute to a Maharastrian mystic Saint poet Jñāneswara, who has expounded the Vedāntic cosmological theory according to which God is the prime controller of all forces of Nature and that God orders the Sun, the Moon, the Wind to move. Jaina thinkers reject this cosmological theory and reject it on logical grounds. Some western philosophers, like Kant, also reject this cosmological Doctrine, put forth by the Vedic school to prove the existence of God. According to Jainism the Vedic Doctrine of Trinity, that God is Creator, Protector and also the Destroyer of the Universe, is not only a logical fallacy but a sheer delusion. Universe, says Jainism, is neither created nor destroyed by any outside agency. It is self-created and eternal and will exist eternally with modifications like every changing thing in the universe. God, viewed purely as a conception of Liberated Soul, ceasing to exist in any visible form known to mankind, cannot be conceived as taking part in the activities of either the Nature or our earthly life.

In the couplet No. 234 of Kārtikeyanuprekṣa, while dealing with Lokānuprekṣa, reflection on the nature of Universe, its illustrious author, Kumāraswāmi, has tried to explode the Vedāntic Brahmaswarup theory of the Universe, which lays down that Brahma is all pervasive and dwells in all living and non-living things in the Universe. This Brahmādvaita theory considers the whole Universe as Brahmaswarūpa i.e. of the nature of Brahma (Supreme

Being). According to Kumāraswāmi and other Jain Teachers this Brahma-pervading theory is faulty, because, if every being possesses the nature of Bramha, the supreme perfect Being, the Absoulute Reality, the Beatific state of the Supreme Liberated Soul, or called by any other name; then there would be no difference between a Brahmin and a Chāndāl (sinful being) for a Chāndāl is as much of the nature of Brahma i.e. of pure perfect nature, as a Brahmin is chāndālmaya i.e. of sinful nature. According to Kumāraswāmi, a great Jain Meditationist, this is simply Avidyā, sheer ignorance, or distorted thinking. If this Brahma theory is to be accepted literally, then there would be practically no difference between Puṇya and Pāpa i.e. good and bad deeds, Hell and Heaven, Enslavement and Liberation of the soul, Bandha and Mokṣha Therefore, it is neither proper nor logical to consider the whole world as being of one uniform nature (Ekaswarupa).

Dr. Radhakrishnan, a great living thinker and a philosopher of international repute, observes in connection with the teaching of meditation "while Buddhism aims at a life of contemplation, Bhagavad-Gītā aims at a life of action". But it should be remembered that long before Buddha, Jainism had preached life of Anuprekṣā or contemplation as an ideal one. Aristotle, an ancient Greek philosopher, after examining different schools of philosophy, is ultimately inclined to the life of contemplation in preference to the life of activity. Life of contemplation is almost divine. Aristotle says "It is only when we are contemplating scientifically, philosophically, intuitively, and on a higher level, that our mind can go upto Divine Theoria. It is in such cases of Impersonal Contemplation that we can dispense with the society of others". Aristotle's view comes somewhat nearer to pre-existing Jaina view of contemplation.

Wedgwood, a recent western writer on meditation observes "that meditation, by power of concentration, creates a channel, through which the Spiritual principle – the Real man – may irradiate the lower personality. It is the reaching out of the mind and feeling towards an ideal and the opening of the doors of the imprisoned lower consciousness to the influence of that ideal. To the eye of the spirit the beauty of a woman gives no cause for carnal desire". Another recent Western writer on Meditation by name Clara M. Codd observes "that meditation is primarily a mental process directed to a spiritual end, but in its first stage it may be considered as a systematic and sustained thinking. The Light of the Mind held steadily shining in concentration yields the fruit in the form of understanding. Soul is the immortal man. He is the God in you, the hope of glory. Deep within us ever resides the hidden man of the heart in that, which is not corruptible. The original in us is not sin but Divinity". Jaina view of meditation also lays down that our soul is pure and embodiment of knowledge, which is capable of knowing reality and is absolutely pure, till it is contaminated by its temporary contact with its outward physical form. Some of the Christian Saints have echoed the earlier view of Jaina thinkers on meditation. Saint Ambrose says "We are to become that which we are. This is the true goal of meditation."

Jainism lays special emphasis on deep contemplation by focussing one's attention and mind on one of the twelve topics of reflection at a time, the collective aim of which is Liberation of Soul, and to become a deathless and ceaseless being by whatever name one may call that Nirvāṇa or Beatific state of Final Bliss. Jainism wants us not to contemplate at random but only on the Right Principles i.e. the True Nature of things (Vastu-swarūpa) including human body and soul without taking anything for granted. I shall take up the discussion on the twelve topics of reflection according to Jain school of meditation in the next part of this subject.

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Comparative View of Jain Theory of Twelve-fold Meditation

(Part II)

In the first part of this subject, I pointed out the importance of Reflection-cum-meditation in general and its Jain Theory in particular in comparison with some other schools of Meditation. A Galaxy of ancient Jain Saints and Writers on this subject such as Umāswāmi, Kumāraswāmi, Kundkundāchārya etc. have significantly enough chosen twelve topics, worthy of meditation. These topics may serve collectively as a *Flight of Steps* leading to Spiritual Liberation. The celebrated author of Tatvārthasūtra (IX-7*)* called science or scripture of Spiritual Liberation, defines (Anuprekṣa) or Meditation as deep reflection on twelve topics to be noted hereafter.❋Kumāraswāmi's treatment of this subject, though simple and illustrative, is too extensive for a casual reader, while Umāswāmi in his dignified Style in Sanskrit tries to put much of hidden matter and meaning in a condensed and suggestive way in the form of Aphorisms (Sutrās) in chapterwise and subjectwise treatment, while, if bravity is really the

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❋अनित्याशरण संसारैकत्वान्यत्वाशुच्यास्रवसंवरनिर्जरा।
लोकवोधिदुर्लभ धर्मस्वाख्यातत्वानुचिंतनमनुप्रेक्षा ।।
—तत्वार्थसूत्र (९—७)

soul of wisdom, Kundkundāchārya's brief treatment of these twelve topics within a short compass of 80 to 90 verses will satisfy the need of a layman in following the main outlines of the subject without much taxing his brain.

My main object in this discourse is not to present any detailed authoritative study of this difficult subject but to set out in brief the significance of these twelve topics of meditation. As the same Land-scape presents different views from different positions, some of these twelve topics of meditation are likely to overlap each other, I would like to classify them under groups comprising allied topics. The first group can include the first three topics (1) Anityānuprekṣā i.e. Transitoriness (2) Asharan i.e. Helplessness (3) Saṇsar i.e. Rotation of Birth and Death. A student of Meditation according to Jaina theory is advised to focuss his attention on considering how every object in the Universe is subject to change and decay. Nothing worldly is eternal or everlasting except one's soul or Ātman. Hemachandra, a gifted Jaina writer has so picturesquely tried to illustrate the transitoriness of physical objects in a poetic form❁ which means what is noticed at the time of sunrise is not to be found at the noon, what is observed at the noon vanishes by the sunset. Verily in this ever-changing world, the change is mirrored in the transitoriness of all the objects around us. The same writer has figuratively

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❁ य प्रातस्तन्नमध्यान्हे यत्मध्यान्हे न तन्निशि ।
निरीक्ष्यते भवेऽस्मिन् हि पदार्थानामनित्यता ।। —हेमचन्द्र

illustrated the fickleness of the Goddess of Wealth and the passing phase of youth in another verse which❁ in brief, means that a man's earthly pomp and glory, his skin-deep beauty, his rashful youth, the circle of his associates including his, dear and near ones are all fickle and illusory and fade away like one's dreams. This Jaina poet thinker alerts his readers that transitoriness, being the normal way of all the worldly possessions, one should reflect on detachment from one's hold on his family life.

The transitoriness and misery of human life is poetised so finely by Sir Edwin Arnold in his famous Epic poem on Lord Buddha's life and teachings in a line with earlier Jaina teachings :

> "*Lo! as the wind is, so is mortal life,*
> *A moan, a sigh, a sob, a storm, a strife,*
> *Oh! suffering world.*
> *Oh! known and unknown of my common flesh*
> *Caught in this common net of death and woe,*
> *And life, which binds to both; I see, I feel,*
> *The Vainness of life's joys, the mockery*
> *of all its best.*"

So also Grays Elegy (a mourning song) may be recalled here:—

❁ कल्लोलचपला लक्ष्मीः संगमाः स्वप्नसंनिभाः ।
वात्याव्यतिकरोत्क्षिप्त तूलतुल्यं च यौवनम् ।
इत्यनित्य जगद्वृत्तं स्थिरचित्तः प्रतिक्षणम् ।
तृष्णा कृष्णा हिमंत्राय निर्ममत्वाय चिंतयेत् ।।

> *"The boast of heraldry, the pomp of power,*
> *And all that beauty, all that wealth ever gave*
> *Await alike the inevitable hour*
> *The Paths of Glory lead but to the grave".*

So according to Jaina school of meditation, it is a sheer delusion to boast of our high birth or social status, our physical valour, our worldly belongings, our sense-pleasures, which are all of temporary duration like bubbles on water and are the results of our un-bridled selfish desires and evil instincts (Moha and Kaṣāyas). So detachment, as far as possible, from such temporary pleasure-giving objects will naturally result in spiritual happiness, which is all real and eternal. Second topic of meditation is Aśaraṇānupreksha i.e. Helplessness. A man is to reflect and see whether there is really anything, which can assure him of safety and security from death. Death is inescapable in the case of every living being, whether high or low, Prince or Peasant, young or old, strong or weak, good or bad. Owing to sheer ignorance, people seek protection from supernatural agencies such as deities, ghosts planets, magic etc. As observed very correctly by a Jaina poet❀ a man may be aging but his desire to live long and his lust for wealth do not age, i.e. they are almost co-extensive with man's life. This holds good generally of any common man or woman. So a person even by adopting shady means acquires a lot of property in the false belief that by spending it over charity, pilgrimage, erection of temples, he can redeem himself from sin and can even bargain with

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❀ जीवनाशा धनाशाच जीर्यंतोऽपि न जीर्यंते ।

God for a long and happy life. Jainism denounces such delusion in unmistakable terms, as a man's mind alone is verily responsible both for a man's bondage or Liberation.

A similar sentiment is expressed by Sir Edwin Arnold :—

"*A mighty whirling wheel of Strife and stress,*
which none can stay or stem
Ah! Brothers and Sisters, seek
Nought from the helpless gods by gifts and hymns
Nor bribe with blood, nor feed with
fruits and cakes
within yourselves, deliverance must be sought
Each man his prison makes".

In the view of Jaina Thinkers, it is only one's pure soul (Ātmān), which is constituted of Right Faith, Right Knowledge coupled with Right conduct that can serve as a real shelter to a man or a woman. The Topic of Saṁsāranuprekṣa i.e. the cycle or the whirling wheel of birth and death, on which one is expected to reflect, shows how the Transmigration of one's soul from life to life in different physical forms numbering as many as 84 Lakhs according to Jaina School, is moving on endlessly owing to its Kārmic or sinful associations; suffering lot of misery and torture owing to temporary sense-pleasures. Lapse from Right conduct is capable of being remedied in due course but lapse from Right attitude (Samyag-darśana) entails a being in permanent spiritual degradation. So Jainism lays down that knowing that real nature of Saṁsāra, rotating cycle of birth and death, is miserable, full of pain and agony, both at the time of birth and death and also while living, one should reflect on his spiritual Liberation to put an end to this transmigration of soul from house to house of flesh.

Under the next group, we can consider three topics (Ekatva, Anyatwa and Aśucitva–Anuprekṣā) Singleness of self, separatism of self from body, and Impurity of the body or physical form. From one's cradle to the grave, one is all alone, while being born while aging, while suffering, and undergoing results of our worldly deeds good or bad. There is no real partner, who can share our lot except our own Soul (Ātmān). Neither one's wife, though called a life-partner or one's better–half, nor one's child, though one's surviving copy or reflection, can serve as one's spiritual companion or partner in the true sense of the term according to Jaina Teaching. So a man should reflect as to how in this and his other lives, he has been suffering all alone single–handed and his surroundings or Paraphernalia i.e. worldly belongings, including his houses, friends or foes, and relatives, is in reality only a delusion created by him. Therefore, when Real knowledge dawns upon him, he will visualise that his self is really separate (Anyatva) not only from his entire environment but also from his own body, which is really alien to his inner self. Reflection on (Aśucitva) bodily Impurity will point out that our physical form is a repository of so many impure ingredients, such as blood, flesh, bones, night–soil, urine etc., which really should look so rotten and stinking to our spiritual eyes and nostrils, if not to our physical organs. The very womb, where life originates, is a store-house of all impurities. Inspite of all this impure origin of our physical form, we cling to it, as if our soul is identical with our physical impure form. However intelligent a man may be, or however well-read he may be, the usual and common mistake a man is apt to commit is to merge his "Self" with his "Body". So the Jain Teachers want us to reflect on this real aspect of our impure bodies and thus try to lessen our undue attachment to our physical forms and their environments, as far as possible. This does not mean that we should begin to develop a kind of hatred or cynicism towards our bodies, simply because they are transitory, without understanding the real nature of our body as separate from our soul and to what extent we should value our body and earthly belongings. Jaina school of Meditation does not teach any morbid or melancholic attitude towards human life and body. On the other hand, one would find that its treatment of this otherwise difficult subject is not only logical but scientific by holding up before you a spiritual mirror, in which your body and soul are reflected in their respective and true colours. It is in the physical man that the moral as well as the intellectual man lies hid. It is through the bodily organs that the soul itself works. Owing to the false notion of "*Self personality*", a man forgets his "*Higher personality*" and tries to hanker after worldly wealth and comfort for old age or a rainy day.

Under the next group, we can consider three allied or connected topics, Āsrava i.e. entry of Karma (effects of human activities on soul), Saṁvara i.e. conquest of Karma (Kashayas) i.e. our selfish and evil instincts and desires, and Nirjarā i.e. Elimination of Karma and its evil effects by means of detachment from our excessive hold on our earthly life and its activities. We have to bear in mind that the activities of our mind, body and speech leave their own effects good or bad on our soul. It is common knowledge that noble thoughts, pure emotions, good impulses and instincts arising in our mind, when translated into our actions, will lead to virtues; on the other hand our devilish selfishness, evil desires and animal instincts in us like uncontrolled lust and passion will lead to our moral and spiritual degradation. Jainism defines Āsrava, Effects of human activities on soul as follows :❁ "The effects of our human activities, owing to our own self-deception and delusion by means of our selfish desires, and evil instincts can be verily called (Āsrava) or the influx of Karma (sinful deeds). These effects are required to be nullified (Saṁvara) or effaced from the pure and real nature of soul by conquering or controlling our animal instincts and desires such as Vanity, Anger, Avarice, Jealousy etc; so that the soul or Real self will revert to its original nature. Nirjarā i.e. Elimination of Karmas (sinful deeds) from the soul can be achieved by reflection on the real nature of our body and soul and the effects of outside agencies thereon and then trying to gradually untie our soul from the material bondage.

❁ मोहविकारादिवशात् ये परिणामाः भवन्ति।
जीवस्य ते आस्रवाः जानीहि।

Under the fourth group, the three topics remain for consideration i.e. Lokānuprekṣā i.e. creation of Universe, Bodhi-durlabhānuprekṣā i.e. difficulty of getting real knowledge, Dharmānuprekṣā i.e. Law as expounded by Liberated souls known as Tirthankaras according to the Jaina School. According to Jain Teaching, a student of Meditation-cum reflection is to convince himself that the Universe is neither created nor protected nor destroyed by outside agencies or deities as supposed by some other schools of thought. Universe is eternal, because its constituent parts, though undergoing constant modifications, are eternal as stated repeatedly in my earlier discussion. Universe or the Loka according to Jaina cosmology, has three regions Higher, Lower and Central with their various sub-regions. Knowledge is a characteristic of soul, Jīva Living Force. So long as spirit or Jīva is in touch with body, it experiences pain or pleasure by means of senses. Pudgal i.e. Matter helps the spirit in building up a form and various sense organs. According to Jainism, knowledge is of different kinds such as sense-knowledge, Extra-sensory perception, scriptural knowledge, telepathy, psychic perception and Omniscience, Perfect knowledge i.e. Illumination in respect of the physical and spiritual world, which is really difficult to attain except by long practice and deep meditation.

Kumāraswāmi finally sums up the result of reflection on the topic of universe by observing that one, who does not become a slave to sexual enjoyment or to sense pleasures or to undue worldly attachment and temptations and lessens his desires and meditates on the real nature of the Universe and eradicates the sinful effects created on the soul by its contact with body and sense pleasures, rises to the top of the Universe i.e. becomes a perfect Liberated Soul. Under Bodhi-durlabānuprekṣā, i.e. rarity of Real knowledge, Kumāraswāmi has pointed out how difficult it is to be first born as a human being after passing through prior numerous stages of lower life and then how still more difficult it is to attain Real Knowledge and Vision leading to spiritual evolution from the stage of human being. Under the topic of Dharmānuprekṣa, i.e. Law of spiritual liberation, the said author points out at length different codes of conduct for spiritual evolution for a Householder, and also for a Saint, and how one should meditate on the spiritual principles, taught by the Omniscient and Liberated Souls, who have attained the State of Nirvāṇa, Beatific or Eternal Bliss. Jaina Teachers of Meditation have expounded these twelve topics for one's meditation to restrain the human fickle mind from wandering at random but to visualise the real nature of one's inner self with a view to attaining spiritual liberation. A study and practice of these topics will lead one to eternal bliss. Clara M. Codd, a western writer on meditation, has also expressed a similar sentiment somewhat akin to Jaina view of Nirvāṇa :

"The thoughts and feelings are the wings with which the Soul tries to fly upward instead of revolving round the objects of earthly life.

Meditation is a method of setting those wings free, so that one day they may attempt "*The Immortal Flight of the Alone to the Alone*" and become forever one with the spiritual self".

Jaina view of Self-controlled Self-created Universe

(Part 1)

In this and the next part, I propose to discuss not only a highly controversial but equally baffling subject relating to the creation or working of the Universe from the view point of ancient Jaina thinkers Vis-a-vis certain other schools. To any inquisitive or thinking mind, a question naturally arises *as to when and by whom* the Universe must have been created and as to whether it is controlled by any outside Power or Agency in the form of God. Different thinkers in different countries and at different periods of human history have scratched their heads to tackle this ever elusive problem giving rise to different schools of cosmological explanations. According to one school the external Universe is created naturally. This is the school of Natural Creation. The second school maintains that the Universe is the effect of so many causes. This is called the Causal school. The third School holds that the whole Universe is pervaded by one Universal Eternal Force called Brahma and all living and non-living objects in the world are only different manifestations of that Eternal Force. The fourth school i.e. the Jaina School propounds that Universe is neither created nor controlled by any outside Agency, because according to Jainism, the Universe does not at all require any creator or controller. Jaina Philosophy is characterised by rigorous logic, by its cogency and comprehensiveness. So also according to Jaina Metaphysics, the whole Universe falls under a perfect logical division of two main categories namely Jīva and Ajīwa i.e. the soul and non-soul (living and non-living) i.e. conscious or non-conscious, The non-soul or non-living category consists of five sub-divisions or substances namely (Pudgala) matter, (Ākaśa) space, (Kāla) time, (Dharma) and(Adharma) i.e. the two principles, conditioning the movements and stationariness of other substances. I shall deal with this aspect of the subject in detail in the next part, as I intend to illustrate for the present as to how and why Jaina view rejects the other theories of Universal creation by some Divine or other extra-cosmic agency.

After all is said and done, one has to admit that man's intelligence being limited, his mind may not be necessarily logical on all subjects of thought. Even amongst the western Philosophers, there is no uniformity in the matter of cosmic conception. Religion and Government were closely bound up in ancient days in Greece. The early Philosophers, like Plato, thought that Kings should be philosophers and philosophers should be kings, who should live a simple life. This Platonic conception of an ideal king is some what akin to Jaina view as illustrated in the oftquoted Sanskrit Verse❁ which means that a

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❁ क्षेमं सर्वप्रजानां प्रभवतु बलवान् धार्मिको भूमिपालः।

king should both be strong and religious so as to attend to the safety and welfare of all his subjects. While Greek Philosophers, like Plato and Aristotle, maintained that the world was created out of a primitive matter to which God gave a form, St. Angustine, like many other Christian Philosophers, held that the world was created, not from any certain matter but from nothing, as was taught in the Old Testament and that God created substance and not only cosmic order and arrangement. Later Philosophers thought that creation out of nothing was impossible and so they held that God and the World are not separate and that God pervades the whole Universe. This school is called *Pantheistic*. Spinoza belongs to this school, which looks upon Universe as a Divine whole. This Pantheistic School corresponds to some extent to the Indian Vedāntic School, which considers the whole universe as being pervaded by Brahman or Eternal Universal Force.

According to Aristotle, God is the unmoved mover. While some things are only moved by others, other things both move and are moved by something; as this endless regress becomes impossible in this process, we must arrive at something, which moves other things without itself being moved. According to this cosmological theory, God is the real mover or controller of all the forces of Nature. God orders the sun, the moon, the wind to move, but He Himself is unmoved. This *Unmoved Mover* is God according to this school. Some of the western philosophers frankly admit that the problem of the creation of Universe by God is really incomprehensible. They say "we do not and cannot know the why and how of this world". Bradley says "It is inexplicable and beyond all intelligence", while Green says "The old question why God made the world has never been answered, nor will be. We know not why the world should be. We only know it that there is". Leibniz – a German intellect of the seventeenth century – a Mathematician Philosopher, a Pioneer of Mathematical Logic, puts forth his cosmological argument that everything finite has a cause, which in turn had a cause and so on and so forth. This series of prior causes cannot be continued ad infinitem but must stop somewhere and so the first term in the *Causal Series* must itself be *Uncaused*. There is an *Uncaused cause* of every thing and this is obviously God according to Causal school. Descartes, said to be the founder of modern western phiosophy, criticises this causal school by arguing that to ask which is the cause and which is the effect is as futile as asking whether the hen or egg existed first. So also Bertrand Russell, one of the greatest modern thinkers, says that when any limits are placed upon the pursuit of truth, philosophy becomes paralysed. According to him main business of philosophy should be logical analysis instead of dogmatic pretensions held by medieval Catholic School, which preached that Popes held the keys of Heaven and so a sinner could purchase liberation from purgatory by adequate monetary payment for saying masses by priest-craft for the sinner being forgiven by God.

Like Russell, Dr. Radhakrishnan, holding a very high place amongst the living Indian philosophers after examining different cosmological theories observes that it is truer to say that the world is a self-limitation of the Supreme than that it is a creation of it implying thereby that God was alone once upon a time. Like ancient Greek Philosophers, the ancient Vedic school in India maintained that the Universe was created, protected and controlled by Divine Agency in different forms in different ages. As observed by Dr. Radhakrishnan, Rigveda represents the religion of an unsophisticated age, following worship of Nature, Fire, Sun, Moon, Lightening etc. Innumerable gods are named and worshipped in the Vedic hymns in the early stage till the end of Vedas culminating in Vedantic or Upanishadic school, which tried to unify all Vedic Gods into one Brahmān, School of Monism. The process of god-making in the factory of man's mind cannot be seen so clearly anywhere else in Rigveda. Varuna, for example, is worshipped as God of the sky as encompassing all the world. The sun is his eye, the sky is his garment. This God Varuna has his counterpart in Greek Ouranos and in Ahuramazda of the Avesta of the Zorastrians i.e. Parsee religion. This Fire God is offered food in the form of wood or ghee. Jainism cannot conceive that a god like a human being feels hungry or thirsty every few hours.

So we see that in many countries in early days gods were humanised as having hands, feet, desires etc. So food is offered to them in the form of ghee, butter, milk, rice etc. Early humanised or man-made gods used to fight, feast, drink, dance, eat, and rejoice like human beings. In this way personal gods became capricious, cruel and vindictive rather than forgiving. Worship of such gods had an utilitarian motive, because by pleasing them their blessings could be secured. Early sacrifice of animals and human beings prevailed on a large scale in India. Jainism revolted against such inhuman practices and superstitions.

Ancient Jain Saints and sages did not shirk off but boldly faced the otherwise difficult cosmological problem and offered its solution in a logical and commonsense manner. Jaina Philosophers repel the anthropomorphic tendency of early thinkers, that is the tendency to attribute human forms to deities, creating gods in man's images Jainism is uncompromising in its conception of God. According to it, God is only the highest, noblest and fullest manifestation of all powers, which lie hid in the soul of man. God is the conception of the soul in its purest and most perfect form freed from all that is material and from rebirth in physical form, having finally attained perfect knowledge, faith, power and bliss. So the basic approach of Jaina thinkers towards the very conception of God being founded on the individual perfected and liberated soul in its essence, no such perfect soul can be conceived as taking interest in creation, destruction, or controlling of the physical world like a capricious Spirit. Conception of personal god is alien to Jainism. Jaina school, therefore, will not humanise gods as being interested in human affairs any longer or taking part in creation or destruction of the world. It is only the primitive and undeveloped mind that tries to take shelter under some form of god, who can either forgive a sinner or reward a meritorious person. Jaina notion of God being soul forever disattached from the worldly connection i.e. Vītarāga, it cannot stand to either well-reasoned Jaina faith or logic that such a soul, once having reverted to its original essence, should, like an earthly ruler, participate in shaping or moulding the scheme of universe.

As this tendency of humanising gods prevailed in ancient Greece, an early free thinker by name Xenophanes has stingingly criticised Homer's conception of god, in as much as, Homer has ascribed to gods all things that are even disgrace to mortals, because Homer's gods freely indulged in committing theft, adultery, deception etc. Mortals deem that gods are begotten as they are and require forms and clothes like theirs. If cats and dogs had hands to paint, they would certainly like to paint the form of gods in their own images. Early Chinese and Japanese would like to have their gods short-statured and snub-nosed, as Ethiopeans used to make their gods black, Thracians used to have their gods with blue eyes like their own. This early Anthropomorphic tendency for humanising gods is responsible for different schools of various theories of universal creation by their respective gods conceived in their own images. Even in India this tendency had taken a deep root in ancient days but Jaina thinkers exposed its folly and futility as far back as two to three thousand years or even more. According to Jainism, the theory of creation by an extra-cosmic deity or God has to first assume a desire in god to create something and this implies want and imperfection in such a God. If God is to be conceived as being wholly perfect and above all the human desires and wants, it follows that he cannot logically create the Universe, if he likes, like a Big House-holder or destroy it if it pleases him like a Despot or protect it, if He means, like a chance benefactor. The Universe, according to Jainism has neither a beginning in time, nor created by some one, nor has it an end at the hands of any destroyer; it is not only ever existant, but continuously subjected to modification and changes.

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Jaina View of Self-controlled Self-created Universe

(Part II)

In the first part of this subject, I pointed out how the anthropomorphic tendency prevailed amongst the early thinkers, who humanised gods in their own respective images, and so naturally ascribed the work of creation of the Universe to an extra-cosmic deity. Even the early Vedic theory of creation of the World and Nature by a *Superman* out of his own body as a kind of sacrifice on his part is known as Puruṣa Prakṛti, Superman-theory. Early Jaina thinkers repudiated these different theories of creation of the world out of nothing or out of *series of accidents or causes*. According to Jainism, which is more logical and scientific in its exposition of the subject, there cannot be a creation out of nothing. The systematic working of the Laws of Nature or of the Physical world cannot be a product of either luck or accident. We cannot conceive how a non-creative God suddenly becomes creative, as held by Superman creation theory. If really creation of this world depends purely upon the sweet will of God, then all science, logic and philosophy will have to be abandoned as being out of place.

Jaina thinkers repel the theory of an extra-cosmic deity being conceived as a whimsical despot, who may create or destroy the world according to his pleasure as his play-thing. If once we conceive God as a Perfect Being, as the highest and noblest conceivable Ideal, He cannot be logically associated with creation of an imperfect world full of pain, misery, diseases, sorrow and death coupled intermittently with transitory, material sensual pleasures. Ideal God would rather create an ideal world befitting his ideal workmanship, if He is to be viewed at all as an Artist or a workman. While Christianity confers sonship of God on its founder, while Islam accepts Prophet Mohamad as God's messenger in a human form and Hinduism humanises its gods as controlling human affairs on earth, Jainism tilts at such conceptions and lays down that no God or His supposed earthly Son or Agent is interested in participating in the human or earthly affairs, because according to Jaina metaphysics each man's soul is responsible for all its acts and not god. I have gone through the English translation of Kuran by Mohamadally. I find that there are number of verses in the Kuran devoted to criticism of the conception of Jesus, being God's son by posing a question as to how God had married Mary, the mother of Jesus.

It is only the human mind in the living world that wants to find out "whence came this world and whither it is destined?" Mere conjecture, howsoever attractive, cannot satisfy a searching mind as to whether there is an author of the Universe without tangible evidence or proof. The question is not left unasked as to who created the creator or who has seen the first born?

If it is argued that every existing thing must have a maker, then should we not expect that this Maker himself would logically stand in need of another Maker, and this process would land us in an infinite regress.

According to Jainism, the whole Universe consists of two co-existing but independent categories of things, soul and non-soul (Jīva and Ajīva). The sentient soul is the enjoyer and non-soul substance is the enjoyed, because the Jīva, soul, enjoys the fruits arising out of its union with non-soul substance especially by its contact with material objects called Pudgala in Jaina metaphysics. Jaina Doctrine of Karma or Law of Cause and effect accounts for the soul's partnership with the outer world. Jīva or Soul has consciousness for its main characteristic, while Ajīva, non-soul, or Matter, Pudgala has no consciousness, though it can be seen, touched, tasted and smelt as observed by a Jaina Philosopher, Saint Metaphysician, called Umāswāmi in his illustrious work as follows :❋

Pudgal i.e. Non-soul-matter means the whole material or physical world having for its main attributes or characteristics, touch, taste, smell and sight or colour. The Non-soul substance, Ajīva is further subdivided into five kinds i.e. Pudgala 1. Matter 2. Ākāśa (Space) 3. Kāla (Time) 4. Dharma (Principle or Force conditioning movement or Motion and 5. Adharma, principle or Force helping statio-

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❋ स्पर्शरसगंधवर्णवन्तः पुद्गलाः । तत्वार्थसूत्र (V-23) nariness (rest) in other substances. These terms Dharma and Adharma have been used in Jainism in a peculiar sense, though in popular parlance they mean (Puṇya and Pāpa) merit and demerit. Every conceivable object in the Universe can be brought under one or the other of these aforesaid six constituents of the Universe including Jīva, soul and Pudgala, Matter. Entire Physical world can be viewed as a kind of substance called Pudgala, Matter, in Jaina Metaphysics. Of the aforesaid six substances only Pudgala, Matter, including our body has a form (mūrta), while other five categories have no forms. Soul or Jīva cannot be equated to a human body, though it is usually united with it. Soul in its essence is characterised by infinite knowledge and infinite power, though during its partnership with human body its intrinsic features are obscured by veils of ignorance, illusions etc.

According to Jaina Metaphysics, the five categories of Ajīva (non-soul) substances constitute the world (Loka), beyond which there is another Region (Aloka), which is Infinite and Immeasurable. Jaina school divides all the sentient or living beings (Jīvās) into five kinds according to number of senses possessed by a living object. Vegetables and plants are living things having only one sense i.e. touch, worms are bisensual having two senses, Ants have three senses, while Wasps and bees have four senses. but higher animals and human beings have got five senses. This classification made by ancient Jaina Metaphysicians is acceptable to modern scientific divisions of Organic and Inorganic objects in the physical world. Dr. Bose, an eminent Indian

Scientist, tried to demolish the hard and fast distinction between organic and inorganic biology by pointing out that plants live and grow and respond to human and other forces applied to them. Jaina Metaphysical school had long ago credited not only plants but even minerals as possessing souls, which view is being gradually found to be true, though looking strange to outward appearance, as it is often said *Truth is stranger than fiction.* Ancient Jaina sages and Seers, Thinkers and Writers have so conjunctively dealt with the topics of metaphysics, ethics, philosophy and religion that one cannot be fully comprehended in isolation from the other, because in the final analysis of life's highest aim of spiritual liberation, these topics require to be linked up with one another; they, being only different streamlets of life, merge finally into one common reservoir of ultimate spiritual eternal peace and happiness, namely Nirvāṇa.

Dr. Radhakrishnan observes that the Jaina Metaphysics has for its chief principle the atomic structure of the Universe, while Prof. Hiriyanna, a noted professor of Philosophy from Mysore area, avers that the atomic theory of the Jaina school is the earliest of all the other schools. The physical objects consist of atoms or Electrons, Paramaṇus. Material things are produced by the combination of atoms, which are subject to mutual attraction. So (Pudgala) Matter, therefore, exists in two forms i.e. in the form of atoms (aṇu) and in the form of their aggregate (skandha). Every perceivable object is a skandha i.e. combination of small particles visible and invisible and the Universe is a mahāskandha (big substance), as observed by the noted author of the Tattvārthasūtra in his Sanskrit aphorisms of the 5th chapter "Anavah skandhascha", which means matter is of two categories i.e. a substance and its atoms or molecules. (Bhedād Anuhu) i.e. By division of the substance or matter, atoms are created. (Bhed-sanghātābhāyam chaksusha) i.e. By combination of disintegrated parts, matter assumes a visible form (Sad Dravyalaksanam) i.e. This is the characteristic of every substance or matter.

Thus modern scientific theories, such as Combinational and Disintegrational theories of atoms and molecules of a matter, Radio Activity, Theory of indestructibility of matter, Hidden or latent energising force in a matter, find their echoes in ancient Jaina scriptures such as the Tattvārthasūtra, Dravyasangraha, Aptamimāmsa. Jaina Writers have indicated both Matter and energy by the term Pudgala, i e. substance. Jaina Doctrine of Atoms and Molecules is sought to be put in a nutshell❁ which means a matter may be viewed as smaller than the smallest and greater than the greatest.

The Right Hon'ble Max Muller observes in his first volume on Natural Religions "An atom can be conceived as infinitely small. Even from a small drop of water, taken from the boundless ocean, a new universe seems to open before us. There are in that drop of water atoms of atoms moving about, some visible and some invisible, some hardly imaginable. A high authority, Sir Henry Roscoe, has told

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❁ अणोरणीयान् महतोर्महीयान् ।

us that the chemists are now able to ascertain the relative position of atoms so minute that millions upon millions of them can stand upon a needle's point. Is not that infinitude of atoms as wonderful as infinitude of stars? So also Leibniz, a Scientist Philosopher of the seventeenth century, observes that atoms of the matter are the centres of energy and the Universe is full of such atoms. A noted Ancient Jaina Saint writer Samantbhadra had long ago foreshadowed similar idea in his work called Aptamimāṁsa by observing that modification of the matter is indicative of its vast hidden power or energy as our human bodies, plants, vegetables, existing in Nature are all manifestations of (Pudgala) i.e. Matter each having life energy of its own hidden in it. Life energy ranging from vegetable to human life is the result of creative energy or force pervading the whole Universe. The changes of physical Universe ie. (Paryāyās) are traced to atomic disintegration or their combination. It is said that atom may develop a motion of its own so swift that it traverses in one moment the whole universe.

Under the Jaina Metaphysics, the two main factors or substances of the Universe, (Jīva) soul and (Ajīva) non-soul, are governed by their own laws of creation, continuity and destruction. A substance, (dravya) or matter, has got the energy of modification or conversion into another form so as to manifest itself in the condition of creation, existence and destruction. This three-fold formula of the Matter is described as Tatwam–Trayātwakam by ancient writer Samantbhadra. This is sought to be illustrated by him by a fine example of a golden jar. If a golden jar is melted and converted into a crown, the existence of jar is lost or destroyed (vyaya) but the crown is created out of jar (utpatti), crown is only a transformation or modification of the erstwhile jar called its paryāya. So every substance is capable of three conditions or attributes. Modern scientific theory of Indestructibility of Matter is akin to Jaina view of Indestructibility of the objects in the Universe, when they only get modified into different forms – paryāyās.

Space (Akāsa) serves as an accommodator of all the remaining five substances (Living and non-living). Space is formless. It is infinite, eternal, and all pervading. That which gives things their places (pradeśās) in the Universe or physical world is Akāsa-dravya, space. Dharma i.e. Principle or fulcrum of Motion and Adharma i.e. Principle of Rest or stationariness are the special creatures of Jaina metaphysics. Dharma-dravya, Force of Motion, is an essential circumstance for all the moving bodies in the world, though in itself it may not be the cause of activity or movement. This is illustrated by Jaina Writers with reference to water and fish. Water is necessary for fish to move about, but water is not the cause of the movement of fish, because water does not force the fish to move about, if it does not like to do so. So also Adharma i.e. principle of Rest, is an essential circumstance of (Pudgala) Matter, to come to stand still. After day's activity I retire to my bed at night for rest. My bed may serve as a principle or substance to give me rest but it cannot force me to lie down, if I choose not. So my bed is not the cause of my rest, though it may serve as a necessary factor for bringing about my rest, if I mean. Kāla (Time) is an eternal factor in the Universe. It is infinite, though we try to measure it in smaller units like a minute, an hour, a day, a month, or year etc. Time factor is essential to distinguish different periods of (Pudgala) i.e. Matter. The period of my childhood is different from that of my adolescence and still different from that of my declining old age. Kāla or Time serves as a necessary factor to know the span of my life period at its different stages applicable to the birth in the physical form, its growth and decline. It is the basis of continuity (or vartana). Even some of the western thinkers have considered Time as a reality like other things in the Universe. Max Muller observes in his book on Natural Religions that both time and space are infinite. As we cannot perceive and therefore, cannot conceive anything in space *without a something beyond*, so also we cannot perceive or conceive anything in time *without a something beyond or before and an after*. There always remains *that Eternal Beyond* from which no human mind can escape.

The ancient Jaina writers have described so graphically and in detail the world as consisting of three regions, lower, middle and upper; each having its own constituent elements and beings. Though the description of the same may not stand the strict test of a cold formal logic or may not stand a proof or demonstration at present time in a scientific laboratory, all that I can say is that its correctness cannot be summarily ruled out on that account, because the ancient Seers and sages could have developed an extra-sensory perception with the aid of which they could visualise and describe things, which are not visible to our naked eyes. Science has still to explore many such "Beyonds and Unknowns". Could we have dreampt, as laymen, that a human being could leave his foot prints on the sands or surface of the Moon, two and half lakhs of miles away from us, till the recent moon-landing experiment by American space heroes? So we have to wait and see whether the description by the ancient Jaina Metaphysicians of the different sub-lunary and upper lunary regions can stand the scientific test, Time alone will unfold its mystery, if any.

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Worship What and Why?

Under this subject, I propose to discuss briefly as to what object we should worship and why. Though the form or nature and the object or aim of worship have differed from age to age or country to country, individual to individual, the fact remains that the idea of worship has been found to exist in the human mind even in the primitive stage From the primitive man's point of view, any object in nature, which could be considered as a source of danger to human life, such as, wild animals like serpants, elephants, tigers etc. or any object, which afforded shelter, protection or food to human beings deserved to be worshipped· Such primitive instinct and conception of worship has its hold even till today on the non-contemplative minds of common men and women inspite of modern civilisation.

A layman is usually apt to think that God has created this universe for the benefit of humanity and as such He is being worshipped in different forms, in different countries. Though the terms, *worship* (Pūjā। and *prayer* (Prārthanā) are loosely used as interchangeable, they are strictly speaking not synonymous. The concept of worship usually assumes a visible form and manual operation and suggests either divine adoration or respect for an object worthy of emulation, while the notion of prayer popularly suggests a kind of request or entreaty from an inferior to a superior being. Whatever may be the concept of Godhood according to different thinkers, the unenlightened mind takes recourse to the common method of offering prayer to God usually with a selfish motive of reaping some material benefit in return or to ward off some impending danger. Bernard Shaw has remarked significantly *that most of the human beings do not pray but only beg* or implore and that too in times of danger or need, as the English homely proverb runs "*Danger past, God forgotten*". This is so because an ignorant and selfish human being entertains a kind of self-deception that God, if implored, can supply his or her worldly requirements, as if God is a store-house of Blessings and charities to be doled out to the needy and afflicted.

Unlike this common selfish or utilitarian concept of worship or prayer current amongst so many human beings, the Jaina idea of worship or prayer is entirely unconnected with any material benefit to flow from it. Jaina Teachers and Thinkers have evolved a noble impersonal and impassioned view of this concept. The very basic idea of Jaina system of prayer offering or worshipping suggests that it is the virtue apart from physical object that deserves to be worshipped. A popular Sanskrit maxim❁ aptly expresses the idea as to what and why we should worship or honour. This maxim means it is neither the sex nor the age but the virtue alone that commands respect, as being worthy of emulation. The

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❁ गुणः पूजास्थानम् गुणिषु न च लिंगम् न च वयः ।

Religio-Philosophic Jaina Treatise, Tattvārthasūtra so wisely opens with an ideal form of a benedictory prayer or worship.✿ This significant couplet couched in the form of a prayer may be rendered into English as follows in order to bring out the underlying idea broadly :

"I bow down in homage to Him for acquisition of his following Virtues — i.e. I worship and honour Him, firstly because He leads to or shows the path of permanent liberation of soul from its sheath (material form or body), secondly because He has broken as-under or destroyed the huge mountains of Karma (sinful commissions and omissions) and lastly because He knows all the Universal Principles or Real Eternal Tenets".

Now I ask my readers whether Jainas or non-Jainas as to whether we can ever conceive a nobler and more impersonal concept of worship than the one mentioned above. Of course, I pause for a while here and scratch my head and be content to address myself only to a few of my readers, who may per chance be interested in this subject, because in these days many of us prefer to mind our own business first by turning up our noses in scorn and observing that in our modern secular state ıeligious topic has no place. Turning back to the subject under discussion, I would like to point out that if virtues are any indications or signs of latent or hidden divinity in a human being, then the Jaina

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✿ मोक्षमार्गस्यनेत्तारं, भेत्तारं कर्मभू भृताम् ।
ज्ञातारं विश्वतत्वानां वंदे तद्गुण लब्धये ।। तत्वार्थसूत्र.

theory of worship as encompassed in a nut–shell in the aforesaid prayer–couplet would convince any thinking mind of the best conception of worship or prayer irrespective of race, religion, caste or creed, to which you or I may belong. Of course, for practical daily life of a householder, Jaina scriptures have classified the mode and method of worship into two main categories namely Dravya-puja (material, outer, or visible method of worshipping a Deity or Idol standing for the virtues of its erstwhile earthly human counterpart before attaining final salvation). This is prescribed only for a layman, as he is ordinarily incapable of following the second method of worship called Bhāvapūjā prescribed for sages and saints and those who can follow its real significance. This Bhāvapūjā method of worshipping Divine Virtues is by a mental process of contemplation by addressing oneself to his inner-self. This method is not really so easy as one may think. It may be possible only by long practice and that too only to a few reflective minds.

However noble, unselfish, and detached the Jaina conception of worship may be, it must be admitted to our shame that majority of Jaina laymen called Srāvakās (Householders), being ignorant of the real object of worship or prayer, entertain a popular but wrong notion that by means of worship or prayer either in their temples or at home they can invoke God's blessings on earth. Even the Rich and the Privileged class labours under an apparent impression that they can redeem themselves from the awful sins, if any, committed by them in their daily life by expending huge sums over materialistic type of worship or by undertaking costly pilgrimages to far-off holy places or by constructing costly Jaina temples or by performing various religious rites and rituals, popularly known as Homa, Havana, Navagraha Santi etc. Though such things may be necessary to some extent for preservation of ancient traditions and Jaina culture, I would like to point out that by merely spending money earned by sinful means unknown to Jaina religion, and without right faith in and without translating Jaina teaching in one's daily life, no one can rise any the higher in the process of spiritual evolution. Preachers of Jaina Religion have kept open the path of Liberation of one's soul both alike to the rich and the poor.

The Jaina sages and saints, who follow the method of taking a detached view of paying homage to the ancient preachers of Jaina Religion, the only motive being to emulate their examples in their earthly life, by only adoring the virtues of Jaina preachers with a view to acquiring such virtues themselves.

Jaina Teachers have also evolved wisely a miniature form of worship or prayer by recalling the divine virtues of the Beings of five different stages of spiritual evolution. This is popularly known amongst Jainas as five-fold Namokarmantra or five-fold Doctrine of Homage. The spiritual ladder according to the Jaina school of thought consists of five rungs (steps), each one representing a stage in the process of liberating one's soul from its mortal or physical form till it attains the fifth stage i.e. permanent and eternal emancipation (mukti) from birth and death, a Stage of eternal bliss, soul becoming omniscient and omnipotent. A Jaina is enjoined to pay his homage to these five kinds of spiritual aspirants of the five steps or stages leading to complete salvation i.e. sages and saints, preachers, preceptors and still higher and higher liberated beings. This Diminutive (five-fold) Form of Prayer contains a treasure of hidden meaning and knowledge, which will unfold itself only to a reflective mind, but not to a selfish, ignorant or mere vocal utterer of this formula either at home or in a Jaina temple, while his mind is not focussed on its central theme but distracted to earthly affairs leaving the part of mechanical vocal performance to the tongue. Is it not spiritual self-deception, if not moral, when tongue does something with which the mind does not coincide? Such a prayer-offerer can be likened to a man, who has God on his tongue but devil in his heart, as the English homely proverb goes. How many of us can swear to our conscience and say that while offering our prayers, we aspire to acquire the virtues, which we are supposed to worship with or without any medium of Image or Idol? How many of us are rising happier, better and wiser at least diminutively after offering our aforesaid Diminutive Form of prayer, so wisely thought of by its framers in order to achieve the aim of prayer in a short time? I leave it to my readers themselves to judge whether we are trying really to follow the right line of worship or prayer with all its implications or only as a make-believe affair or a mask to hide our ignorance of the real aim in offering worship or prayer.

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" Mine and Thine "

Since the dawn of humanity the discrimination between "Mine and Thine" seems to have been existing. It is such a deep-rooted instinct as takes hold of us from the time we leave the cradle and begin to understand. I like my child, my house, my temperament just as you like your own, whether good or bad. Even the child discriminates between its own mother and other's. The matter of discrimination does not end at the stage of merely liking our own but has further repercussions. Out of self-love, whatever conflicts with my desire naturally becomes the object of my hatred. So if I begin to hate you, you begin to retaliate. Hatred begets hatred. This is how the vicious circle of discrimination between my interest and yours goes on widening.

Taking a household as a social unit, where this evil originates, we find that a father and a son, even a husband and a wife, mother and daughter, or brother and sister, though to all outward appearance, kith and kin, do like to observe this discrimination inter-se at home. Each one of this household will ordinarily try his or her utmost in safeguarding one's own interest at the cost of every one else. Home is said to be the best school to learn the highest qualities of head and heart, mother is said to be the first teacher in the world to inculcate either good or bad on the tender mind of her child; blood is said to be thicker than water, because we love our kin and kith more than we love others. Granting all these age-long sayings to be true, in actual life these axioms do not fully hold good, if the question of conflict of self-interest arises even at home. Look at a small child in a household, if its father or mother gives a toy to it, then it becomes that of the child instinctively, and if later on the father or the mother were to snatch it, the child naturally protests against the physical force used. Thus even from the early stage, the child begins to understand and follow the instinct of "*Mine and Thine*". Though as members of a household, they have to adjust to each other, compromise, give and take amongst themselves to some extent in order to enjoy a happy and peaceful home life, still the sentiment of "*Mine and Thine*", to discriminate one another for one's self-interest dominates to a great extent as and when the occasion may arise. Therefore, this Demon of "*Mine and Thine*" born and nurtured first under homely atmosphere spreads on to the society at large. It is not only natural but human that I would like to prefer my own language, my own society, circle of friends, my own culture to your's or to any body else's, if there is any difference. Naturally you would react in the same way and so the hatred between individual and individual, a group and a group spreads on.

Why are wars fought between a nation and a nation, why are rival political, communal or religious factions formed but for the enlarged edition of this human devil in the form of "Mine and

Thine"? "*Egotism*" of a human being takes an extensive form and leads on to racial, religious, political wars and conflicts, if by chance that egotism is backed up by collective strength. Patriotism, Nationalism, despotism, fanaticism are all but the creatures of Egotism in one form or another. If we closely follow the mischief of "Mine and Thine" at different levels, we may find that human instinct of self-interest is the mother of all these off-springs in the form of aforesaid conflicts. As Colton has put it "*Men will wrangle for religion, write for it, fight for it, and even die for it, but will not live for it*". If we just compare Nature with humanity, there is less or no sense of selfishness in Nature leading to the conflict of "Mine and Thine". The Sun, the sky, the rain, the river do not discriminate between one and another of their beneficiaries. If the sun shines, it shines for all, if the river flows it flows and waters all.

According to Jainism, the real cause of this malady of "Mine and Thine" is our extreme attachment to our household life, earthly power, wealth and happiness. We are slaves of our sensual, selfish, material desires resulting in hatred for each other or rivalry between one another. So the Jaina ethical teaching prescribes conquest of rāga and dvesa i.e. undue attachment to our earthly life and sensual enjoyment and consequent hatred towards other beings, as the only remedy for this malady of "Mine and Thine". So in the Jaina view the highest homage is paid to one, who has completely redeemed himself from the earthly or sensual enjoyment, which is the fountain-head of all other sins as suggested in the popular Jaina expressions of '*Homage to Dis-attached* *or Liberated*" (Vitarāga). Compassion towards all living beings (bhūta-dayā) is the summum bonum of Jaina ethics. A Sanskrit verse★ aptly expresses the Jaina idea of compassion by metaphorically laying down that "*Blessed is the person, who treats all beings as he treats himself*". If this noble idea of oneness of life in all beings is followed by us in our daily life, where is the scope for you or me to discriminate between "Mine and Thine". But this is easier said than done and so the evil of Mine and Thine pursues us from our cradle to the grave, because most of us prefer to follow exactly the opposite view contained in another Sanskrit verse❋ which teaches self preservation at the cost of every thing else including one's life partner or wealth.

The Biblical Teaching "Love thy neighbour as thou lovest thyself" or "Do unto others as you would be done by" or the Islamic Teaching of Prophet Mohamad "Feed even your slave with the food you eat, and dress him with your own clothing" also express fine sentiments in a line with the Jaina teaching of bhūta-dayā (compassion to all beings). Inspite of all such noble teachings, human nature being what it is in the case of a common man or woman, irrespective of his or her race or religion, the Demon of "Mine and Thine" controls us more than the teachings and utterings of the Great Minds in different ages or countries.

The conflict of "Mine and Thine" as observed already beginning between an individual and

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★ आत्मवत् सर्वंभूतेषु यः पश्यति स पश्यति।

❋ आत्मानं सततं रक्षयेत् दारैरपि धनैरपि।

individual, later on results in social, economic and political conflicts also, because the individual self-serving instinct of "Mine and Thine" usually leads to undue avarice, unhealthy competition, excitement, rivalry in our business and trades giving rise to two warring classes, namely "Rich and Poor" or "Haves and Have-nots", 'Capitalism and Communism' 'The Ruler and the Ruled", so on and so forth. Owing to scientific progress, the modern world boasts that mankind has virtually conquered the land, the sea and the air and is almost on the point of defying God himself. Inspite of this materialistic civilisation and technological achievements, are the so-called advanced nations like America, England, Russia happy indeed? A great thinker and philosopher of the modern civilised western world namely Bertrand Russel supplies the answer to the above question in an "emphatic no". The reason is not far to seek. The progress of the modern civilised world is only onesided i.e. exclusively materialistic creating a spiritual vacum. Thus from one aspect, though, we moderners appear to have everything, have nothing in another sense, as we are faced every now and then with the third atomic war resulting in destruction of human race itself.

The ancient Jaina Teachers had so wisely foreshadowed the far-reaching evil effects of this human selfish instinct of "Mine and Thine" by advising each individual house-holder to curtail his lust for accumulation of wealth or earthly possessions by cultivating a spirit of self-denial. The Jaina logical system lays down two view points for examining a controversial question namely Rational or Realistic point of view (Niscaya Naya) and unreal, though popular and business point of view (Vyavahāra Naya). Viewed from the Jaina realistic point of view, "I" am not my body, nor are "You" your body. My body or your body is only a sheath or a cover for my or your soul. My soul is neither my body, nor my mind or brain, controlling my desires and instincts, nor yours. But from the unreal or worldly point of view, we, who are groping in spiritual darkness, identify our body with our soul or spirit and do not consider the progress of the body and the soul separately. Viewed, therefore, realistically and in the ultimate analysis of the matter, it is futile to say that this thing is mine or that thing is thine, when we know really that except our soul or spirit, nothing is ours. As Poet Longfellow has put it in his famous poem "Psalm of Life"

> "*Dust thou art to dust thou returnst,*
> *Was not spoken of the Soul*"

Nothing earthly now belongs even to Alexander the Great, who had conquered half the world, then what of you and me?

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From Nobody to Everybody

(Vicious Circle)

Under this topic, I propose to examine briefly as to how and why the responsibility of our prevailing social and moral ills, affecting our economic, cultural, educational, political and religious fields, is sought to be shifted on from person to person. We all know in the heart of hearts that there is something basically wrong in our social climate giving rise to so many present day social and moral evils around us, but nobody is either bold or candid enough to acknowledge his or her individual or collective responsibility for the same. For example, when epidemics like plague, cholera, typhoid break out, they freely tell us that Nobody is to blame· We are accustomed to think that Nobody adulterates our food, Nobody supplies us watered milk; Nobody poisons us with bad drinks or faked medicines daily sold by chemists and Druggists. Nobody supplies us with foul tap water to drink in big cities. Nobody spreads fever in filthy and unclean streets. We have developed such an apathetic and indifferent attitude towards our social evils, that we try to find out an easy solution for them in the form of "Let alone" policy. Instead of eradicating the very causes of these evils, we let the sleeping dog lie; we let alone foul-dwellers, disease-spreaders, mischief-mongers. We fail to realise the far-reaching consequences of these diseases and social vices leading to our degradation, apart from taking a heavy toll of precious human lives. Do we ever care to see that moral typhoid is worse than epidemic typhoid? If we permit our body to be vitiated, our mind also will be surely vitiated. Do we ever pause to find that more mischief is being played in our daily life by this mysterious Mr. Nobody than all the world beside? Who is to bell the cat? Whose duty is it to trace and locate this terrible Demon and punish him? If we blame the Government for not catching this undisclosed Nobody, the Government blames us for not bringing him to light.

If we take stock of what moral and social disaster this Mr. Nobody has created amongst us during a decade or two after our political Independence, we have to hang our heads in utter shame, if not in dismay. We elected our own leaders to power for our betterment and they in turn introduced for our speedy alround progress, thousands, if not millions of reforms in the form of Enactments, Rules, Regulations, Circulars, Ordinances, Family Planning, Land Reforms and what not; but with what amazing results? In actual life, we find that our own laws are observed more in breach than in practice, whether we blame Mr. Nobody or Mr. Somebody for the result. Our benign Government tried to eradicate the evil of Drinking Wine by following the Prohibition Policy as a blessing in disguise but one, who has the boldness to admit the truth, will be pained to see that the remedy proved worse than the disease. The percentage of drunkards has increased in dry area with the result that thousands of illicit distilleries are operating and thousands of illicit liquor bottles are daily smuggled into big cities like Bombay even according to the studied report of Tekchand Committee. Nobody is to blame for this appalling situation, for which really everybody is answerable in the final analysis of the matter. In some States like Mysore, Prohibition Policy is relaxed with the result that Foreign and country Liquor shops have sprung up like mushrooms and Bars are being attached to Lodging and Boarding houses so that drinking is becoming the fashion of the present age, if not the order of the day. Who is to blame for this? So one thing will be quite clear that we cannot improve by mere legislation but our own individual and collective efforts are needed in this direction. No legislation can make an unclean person tidy and neat, nor can it turn an indolent into a hardworker.

Let us consider the effects of laws relating to controls in fairness and frankness. It is almost common knowledge that these things have become a mere farce; but Nobody is to blame. Black-market, which is the creature of these controls, is flourishing day by day. Are we justified in blaming poor innocent citizens in resorting to black markets for purchasing their daily minimum requirements for their very sustenance? Blackmarket has ceased to be an object of either social sin or crime out of sheer necessity Though Nobody is held answerable as an individual for this malady of Black market, the fact remains that this supposed Nobody has created a vast vicious circle where Everybody innocent or otherwise is caught in the cob-web.

Now take the case of Tax evasion, which has almost become a common feature of our social and economic life. By sheer evasion of Sales-tax, income-tax, octroi-duty, and other revenue, thousands, if not millions, of traders, businessmen, professionals have grown fat. Still we say Nobody is to blame for this shameful result, as that Nobody is escaping undetected. Even some of our top-ranking political leaders are not fully immune from this malady of lust for wealth, if newspaper reports are any the evidence in the matter. Are we to justify this on the ground of their former sacrifice in jail-going in the name of freedom fight? Then why should we boast of Gandhian teachings, if we are ourselves un-Gandhian? Why should we associate a great martyr's name to serve only as a mask to hide our human frailties? Once a politician always a politician and once a minister always a minister have become almost watch-words. In order to grab political power at the top, our elected leaders have formed themselves into numerous parties both in the legislative assemblies and Parliament house with the result that they even go to the length of exchanging blows with each other in the name of "Innocent Democracy". Defection or switching over from one party to another without any remorse amongst our elected political leaders only to serve their selfish ends, shows to what extent an opportunist or a time-server can degrade himself or herself in the present set up. If coming events really cast their shadows before, even anarchy may take the place of law and order and still we have the temerity to say that nobody is to blame for the situation. Is it not, therefore, high time that our leaders and rich men in the society by their individual examples should exhibit more sense of sacrifice for the collective benefit of the community at large?

Consider either the Mill-workers' or Government Employees' strikes or the recent students' unrest prevailing in the country. If you ask the Teacher, he will blame the Taught, or both of them together may blame the parents or the police rule. When the police have to resort to firing in order to curb the students' violence, Nobody is to blame, for the police will try to justify their action, while sympathisers of the students will blame the police. So if we calmly and coolly consider, we have to admit that this supposed Nobody is really the representative of Everybody. Similarly, if you ask a food-grain merchant about the rising prices, he will blame the agriculturist; if you ask the agriculturist to explain for his high profits, he will blame either the cloth merchant or grocer or fertiliser, who may blame the mill-owner, who in turn blames the worker, so on and so forth, the vicious chain goes on widening itself indefinitely.

Nothing is more disastrous from a Nation's point of view than the sacrifice of its citizen's character for his personal selfish ends. Unfortunately this vicious circle, moving from Nobody to Everybody, is engulfing all the vocations. The usual excuse is the enormous rise in the cost of common man's living.

Corruption, both in private and public life, has become a mere cry in the wilderness. One department of administration blames the other, one vocation blames the other. If the Lawyer blames his client for being dishonest and not liberal in paying his fees, the client curses the lawyer for squeezing his good money for bad advice. So also the Doctor blames the patient, who is a bad pay-master, while the patient feels that the Doctor is unjustly robbing him of his precious money for giving even unwanted medicine or injections, not to speak of performing costly operations.

It is said of a rich man, at whose door a poor woman with her sick child sat for a long time in the hope of getting some monetary help, but he turned her out mercilessly by remarking that it mattered nothing to him, whether her child dies or survives. She left the rich man's house being disappointed with the result that the rich man's only child caught the disease of the poor woman's sick child by infection and succumbed. Can we say this is Divine punishment meted out to the rich man? The rich man had at least failed to realise the significance of what Carlyle has said that capital is nothing but the robbed fruit of labour. So whenever there is suffering and social depression, we may depend upon it that somebody is to blame. The responsibility rests somewhere and if we are frank enough, it rests with all of us. We, as members of the society, at least have to find out a solution for such social sufferings and ills. As the Greek Philosopher Plato puts it "In seeking the good of others, we find our own".

Much of the existing misery is caused by selfishness, by the greed to accumulate money, which has become the passion of the age. High profits are regarded as the cherished aim, no matter how obtained or at what sacrifice. Money has become our God. Let the Devil take the hindmost our motto. Under similar circumstances, Voltaire, a powerful French writer had sounded his countrymen by saying "there is no man, who has no faults and who has not the wild beast in him. But there are few, who will honestly tell us how they manage their wild beast". So is it not the duty of every one of us to see the horrors lying concealed beneath the fair surface of our modern civilisation and secular Government? Is it not upto all of us to undress our souls and search our hearts to see who is really to blame for our social and moral ills? Is it worthwhile to ignore any longer the moral precepts treasured up as precious legacies of our ancient teachers and law-givers and religious preceptors? so instead of blaming each other for the creation of the vicious circle starting from the supposed Nobody but enfolding Everybody in its net, it is better, in fairness, if each of us pleads guilty to the charge of collective and individual responsibility of this ever widening vicious chain.

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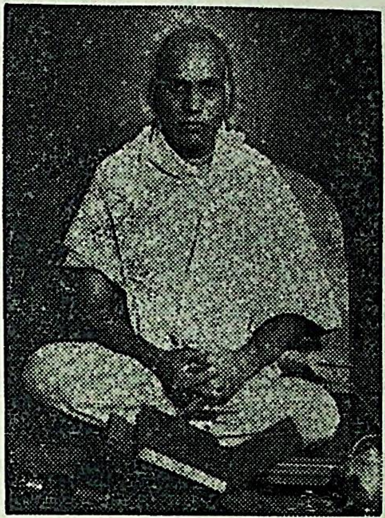

In Memory of His Holiness late Svastishree Laxmisen Bhattārak

(An Ideal Jain Monastic Head)

Death is no respector of individual merit or status or the age of a human being. It pursues us from the cradle to the grave or from womb to tomb. The inescapability of death under any circumstances is so graphically illustrated by a Jain Sanskrit poet in a verse❋ which means The icy hand of death is sure

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❋ गर्मस्थं जातमात्रं शयनतलगतं मातुरुत्संग संस्थम् ।
बालं, वृद्धं, युवानं गुणिनमगुणिनम् विश्वपालं खलार्यम् ।।
वृक्षाग्रे शैलश्रृंगे नभ्रसि पथिजले, पिंजरे कोठरे वा ।
पाताले वा प्रविष्टं, हरति हि सततो, दुर्निवार्यः कृतांतः ।।

to seize a person while still in mother's womb, or on his birth, while sleeping in bed or sitting on mother's lap, during one's childhood, youth or declining age, whether one is virtuous or vicious, King or Reverand whether perched on the top of a tree or a mountain, or flying in the sky, whether hidden below the water or the earth, or in the cage or cave.

Sir Edwin Arnold in his famous Epic called "*The Light of Asia*" has poetised Lord Buddha's view of death as follows :

> "*Here is the common destiny of flesh,*
> *The High and Low, the good and bad must die,*
> *Since pleasures end in pain and youth in age,*
> *And love in loss and life in hateful death;*
> *And death in unknown lives, which will but yoke*
> *Men to their wheel again to whirl the round,*
> *Of false delights and woes that are not false*"

As the cruel Fate would have it, in the demise of His Holiness, the Revered Laxmisen Swamiji of Kolhapur Matha, our nation in general and Jaina community in particular has indeed suffered an irreparable loss. On the fateful night of 18th December 1965, when the Swamiji's soul departed from its mortal coil or cage and passed into an heavenly bliss, his numerous followers received the news in great dismay and astonishment. The Religious Institution (Matha) of which he was the Supreme head, well-nigh for a period of fifty years, was really adorned by its worthy presiding authority. Though the exact origin of Laxmisen Bhattārak Institution is lost in antiquity, it is said to be an ancient religious Matha. Among Hindus also such mathas either public or private are presided over by a preceptor popularly known as monastery and amongst Muslims it is known as Khankah, whose presiding authority is 'called Sajjadanishin but the Jain Matha has its own special hallow.

In the galaxy of religious luminaries, that have ever radiated spiritual light amongst the followers of Jain Bhattārak Institutions, the late Swamiji can be said to rank very high indeed. Though the physical living force and presence of His Holiness are taken away from us by the icy hand of death, the happy memories of his contact and his precious Sermons will no doubt linger long in our minds. The faultless tone in which he chanted the ancient Sanskrit scriptures and Hymns (Mantras) with perfect ease and punctuation on various religious occasions will be ringing long in the ears of those, who had had the good fortune of hearing him.

Especially at the present critical time, when there is dearth of learned religious preceptors meant both for propagation and preservation of our ancient religious culture and spiritual treasure, the void created by the passing away of the revered Swamiji is very difficult to be adequately filled up in near future and so the posterity to that extent will be religiously poorer indeed, if not materially. The late Swamiji had mastered the art of exposition of religious tenets and the technique of religious ceremonies prescribed by our ancient scriptures. His guidance especially in the matter of consecration or dedication of new Jaina temples, re-orientation of old dilapidated Jaina Shrines, Installation and Vivification of various Images of Jaina Tirthankars (liberated souls) was felt indispensable both by the literate and illiterate. In this sense, the Swamiji could be regarded really as an Epoh-maker, so far as the Jaina community is concerned. The fine Jaina temple constructed and the tall marble statue of Adinath Tirthaṅkar installed within the Math precincts at Kolhapur during the regime of late Laxmisen Swamiji will serve as living monument to his religious leadership.

In addition to his mother tongue Tamil, he had mastered Marathi, Kannad, Telugu and Hindi. Besides his unrivalled mastery even over classical languages, such as Sanskrit and Ardhamāgadhi was really admirable. I have heard from late Swamiji himself that whenever foreign Sanskrit Scholars visited his Math, he had to carry on religious and philosophic discourses with them only in Sanskrit language.

His ever smiling face, his ever blessing hand with ever pleasing manners, his unmistakable modesty, and his ever cool and calm temper, his ever ungrudging self-sacrifice even at the cost of his health not only added grace to his religious and spiritual personality but brought solemnity to any important religious function or conference he was required to attend. He could invariably keep great crowds of his hearers simply spell-bound by the music of his melodious voice and the rare gift of explaining and simplifying even complicated religious, philosophical, metaphysical problems in a lucid and illustrative manner, so that both the learned and unlearned could find much food for their spiritual upliftment. During the last half a century the Swamiji tried to shape the destiny of Jaina community at least in Southern India as a worthy preceptor of an ancient Matha by emphasising the far reaching effects and importance of Jaina religion and its lofty message as preached by our ancient sages and saints. Instances of even Non-Jainas being initiated into Jaina religious studies under the personal guidance of Swamiji upto a very high level are not wanting.

In addition to all the qualities of the head and heart expected of an ideal Guru or religious preceptor, one remarkable feature that could be unmistakably noticed in Shri Laxmisen Swamiji was that he was always unperturbed, come what may. It must be said to his credit that he had completely conquered Anger, the one chief indomitable enemy of humanity even including the sages and saints. Nothing could provoke him to enragement. Could any one ever find in him an angry face? Barring a few shining examples of Munis (Saints) like His Holiness Acharya Samantbhadra Muni Maharaj or late Acharya Shantisagar Maharaj, who have evolved themselves by spiritual knowledge, by conquering all human ills, Anger has its hold even on some of the Munis, who being short-tempered are proverbially known to have anger dwelling on the tips of their noses inspite of their renunciation of worldly affairs. Of course, I do not hereby mean in the least any disrespect to any Muni or Saint as such. What I intend to emphasise in the case of late Laxmisen

Swamiji is that both religious precept and practice went hand in hand. Though he is out of sight now, he will ever live to posterity so long as the teaching given by him is practised by his followers.

As if Death had foretold him, just a few months ago, the Swamiji with the concurrence of his followers chose and nominated his successor Shri Chandrakirti Varni as the head of his Matha. Let us hope that his nominee Swamiji will prove a worthy successor of a worthy predecessor. As Milton puts it "The best way to mourn the dead is to help the living". It now rests with us to honour the cherished memory of the departed soul by helping his young successor Swamiji to follow closely into the footprints of his predecessor. As Longfellow, an English Poet-philosopher, has nicely put it

"Lives of Great Men all remind us,
we can make our lives sublime,
And departing leave behind us,
Foot-prints on the sands of time!
which, perhaps another.........
A forlorn and shipwrecked brother,
seeing, shall take heart again"

We, the living followers of the late Swamiji, must willingly adjust ourselves to the new set up as Poet Laureate Tennyson has put it :

"The old order changeth yielding place to new,
And God fulfils himself in many ways"

Before parting with the subject, my readers may permit me to quote a verse from another poet

"Beyond the Vale of tears,
There is a life above,
Unmeasured by the flight of years;
And all that life is Bliss".

May the Departed Soul rest in Eternal Bliss.

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Scriptural view of Ever-open Gates of Conversion to Jainism

Jainism as preached and propagated by a galaxy of Twenty four Jaina Prophets including Lord Mahāvīra, the last Spiritual Hero of the series, afforded full scope for any one and every one to practise Jaina Faith. Even later Jaina Sages and Saints, ancient Jaina Teachers and Thinkers, tried to keep wide open the doors to conversion, but in course of time either owing to the onslaught of other religions or paucity of real scholars or due to indifference of half-baked Gurus or preceptors, including the priest-craft, a misconception appears to have arisen that a non-Jaina cannot embrace Jainism. This supposed closure of the Gates of conversion has adversely affected the spread of Jainism during the last few centuries.

Though Islam was transplanted to Indian soil some time before the Moghul regime in the seventeenth century or so, it was patronised by the then Muslim Rulers of India, with the result that so many Indians became converts to Muslim religion. Similarly in the Nineteenth century British Rulers patronised their own religion, namely Christianity, and as a result, so many Indians were proselytized into christian faith. Thus followers of Islam and Christianity, though of recent growth in India, have numerically outnumbered the followers of the ancient

Jaina faith to an enormous extent. I do not for a moment suggest that mere numerical human strength of any faith should be taken as a yard-stick to measure the real values of its underlying principles and teachings. My only endeavour is to point out to my readers how later followers of Jainism have failed to spread its real glory and its immortal, nay, universal tenets, far and wide by admitting freely into their fold and social intercourse people, though non-Jainas by birth but true Jainas by faith and conduct. It is a sheer misnomer to term a person as a real Jaina simply by his birth in a particular caste. Ancient Jaina Teachers never admitted any caste system as a kind of barrier to the acceptance of Jainism by non-Jains by birth.

The learned author, Āshādharji, in his famous work called Sāgāra-Dharmāmrta i.e. Nector of Householder's religion has exhorted every householder to create *virtuous and learned Sages and Saints* in order to perpetuate Jaina Faith, as it is an universal benefactor for all beings, animate and inanimate, in Verse No. 27 of Chapter II❁ because sages and saints cannot be created out of jungle but only out of Householder's society. So also in chapter 2 Verses 20 and 22❋ he points out how even a low born non-Jaina can easily become a real Jaina by cultivating necessary virtues. He means to say that even non-Jainas, though born unfortunately in

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❁ जिनधर्मं जगद्बंधुमनुबद्धुमपत्यवत् ।
यतीन्जनयितुं यस्येत्तथोत्कर्षयितुं गुणैः ॥ 2–71 सागारधर्मामृत.

❋ येऽप्युत्पद्य कुदृक्कुले विधिवशाद्दीक्षोचिते स्वं गुणैः ।
विद्याशिल्पविमुक्त वृत्तिनि पुनन्त्यन्वीरते तेऽपितान् ॥ 2–20

low uncultured family or caste, can by his inherent good qualities raise himself to the status of a Virtuous Jaina Saint or Sage. He further points out❂ that even an untouchable, i.e., a person born in a low caste becomes fit and qualified to follow Jaina faith and its principles, if he observes purity, cleanliness in his clothes, residence and daily conduct, for a man's body, dress, place of residence are not inherently impure. Low birth or social status is no barrier to embracement of Jainism.

Cleanliness is next to Godliness. A pure mind can usually dwell in a pure body, as they are vitally connected with each other. A person according to circumstances is capable of developing his spiritual personality irrespective of his man-made social status or low birth (Kala-labdhi).

Another Saint writer called Samantabhadra observes in his memorable work called Ratnakarand Shravakachara i.e- bejewelled casket of householder's codeΦ that a person, however low his social status or birth, if gifted with Right Faith (conviction) is like a god akin to the fire hidden in ash.

The very basic conception of the word "Jaina" is expressed in Sanskrit❋ meaning thereby that those are the real Jainas, who maintain as their ideal,

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❂ शूद्रोऽप्युपस्कराचार वपुः शुद्धयाऽस्तु तादृशः ।
जात्याहीनोऽपि कालादिलब्धौ ह्यात्मास्ति धर्मभाक् । 2-22

Φ सम्यग्दर्शन–संपन्नपि मातंगदेहजम् ।
देवादेवम् विदुर्भस्यगुढांगुसन् रौजसम् । –रत्नकरंडश्रावकाचा.

❋ जिनो देवतायेषां ते जैनाः :

conquest of enemies in the form of evil desires and of undue attachment to worldly possessions leading finally to the perfect condition of soul in its essence. There is no personal god according to Jaina theology. It is only the highest and noblest virtues necessary for enabling a householder to conquer all evil desires and selfish instincts, that deserve to be adored or worshipped. The Impersonal conception of godhood according to Jaina teaching is sought to be expressed by a Jaina Saint writer called Bhattākalaṅka poetically★ which may be rendered into English as under :

"One, who has understood the whole universe and universal principles, fit to be comprehended, one who has crossed through the farthest end of this ocean in the form of transitory and perishable Householder's worldly life Saṁsāra i.e. has become once for all freed from the ever-rotating wheel of birth and death; one whose teachings are unassailable from the beginning, (or without any conditions) incomparable, and faultless, I pay homage to such liberated Being, who is fit to be adored even by sages and saints and who is a veritable repository of all virtues and who is free from eighteen defects or faults such as birth, death, hunger, thirst, jealousy, anger, pride etc. Let such a Being be called by whatever name one pleases either as Buddha, Mahāvīra. Lotus-seated Brahman, Kesava (Vishnu),

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★ योविश्वं वेदवेद्यं जननजलनिधेर्भंगिनः पारदृश्या ।
पौर्वापर्याविरुद्धंवचनमनुपमम् निष्कलंकं यदीयम् ॥
तं वंदे साधुवंद्यं सकलगुणनिर्धिध्यस्ते दोषद्विषंतम् ।
बुद्धं वा वर्धमानं शतदलनिलयं केशवं वा शिवं वा ॥ —भट्टाकलंक.

or Siva (the last three being popular terms of godhood in Hindu Mythology). Name assigned to such a liberated Being does not matter in the least, but verily His (Vītarāgatva) disattachment, Omniscience and beneficent teachings shape the destiny of humanity." As Shakespeare describes the futility of a mere name in Romeo and Juliet, when Juliet says of Romeo "what is there in mere name? *A Rose by any other name smells as sweet*"

The conception of Divinity as evolved by Jaina Teachers appears to be not only noble but acceptable to any reasonable and dispassionate thinker of any age or any country. Is it not strange but true that the Jaina Faith, whose teaching and philosophy, though unassailable for all time to come, has unfortunately remained behind a closed gate! when especially in the modern age of warring political and economical ideologies, Jaina teaching can offer an easy solution, if properly interpreted and propagated? Is it not high time that the teaching of Jaina Prophets, who even renounced their roya, pomp and grandeur, and revolted against human and animal sacrifices offered in the name of religion and tried to put down evil superstitions and customs not by violent means but by their never failing teaching of non-violence and truth should be circulated amongst all the suffering humanity in the world?

Every Jaina householder is advised to recollect each morning before he starts his day's activities a Sanskrit Verse❁ which rendered in to English means:

❁ सत्वेषुमैत्रीं गुणिषुप्रमोदम् ।
क्लिष्टेषु जीवेषु कृपापरत्वम् ।।
माध्यस्थभावं वियरतिवृत्तौ ।
सदा ममात्मा विदधातु देव ।।

"O Lord, my-Self or Spirit be such that I may have love for all beings, joy but not jealousy for the virtuous, ungrudging sympathy and compassion for the distressed, let me be able to maintain tolerance even towards the perversely inclined i.e. those who differ from me in their view point".

Is it not an Irony that Jainism, which teaches every householder to develop aforesaid noble qualities in his day to day life should remain only in sealed book without being spread or propagated far and wide?

If we trace back the history of Jaina religion, we find innumerable instances of non-jainas embracing Jaina faith and becoming its exponents in the days goneby. The greatest Apostle and Interpreter of Lord Mahāvīra's *last Sermon on the Mount* near Rajgraha in Bihar State namely Gautama Ganadhara was a Brahmin by birth and he is even supposed to be a Prospective Jaina Prophet, as the legend goes. King Shrenika embraced Jainism with all his subjects. Father of Pampa, uncrowned King of Kannada poets, was a Brahmin convert to the Jaina faith as disclosed in his writings. Non-conversion of such master minds to Jainism would have been a great loss to ancient Jaina religious glory, which is embalmed and treasured up in their writings on a purpose for life beyond life.

Padmashri Balasaheb Patil, a noted popular Marathi journalist of Kolhapur, had published a studied and instructive article on this subject of conversion to Jainism in Pragati and Jinvijay news paper in 1967. He had, therein, cited so many instances of non-jaina kings and common men embracing Jain faith in olden days. He has pointed out that a popular northern Indian Poet called Jinadatta was first a Muslim and his songs have caught the imagination of Jaina folk, who sing them in Jaina temples on all auspicious occasions even to this day.

Therefore, a faith, which is so universal and so appealing both to an idealist and a practicalist, requires to be spread far and wide instead of keeping it confined to a cloister like a dead thing in a Museum, when in fact it is a living force with an eternal message to humanity. Even if one of the five fundamental rules prescribed by Jaina Teachers for every householder i.e. voluntary restriction on one's lust for selfish acquisition of worldly wealth and power (Parigraha-parimāna) i.e. Limitation by contentment) is understood and followed by one and all, the present day conflict in racial, economic and political Doctrines will be easily resolved, and the tug of war between Haves and Have-nots, Capitalism and Communism, Rich and Poor, Whites and Blacks will automatically disappear. But Human nature, having an inherent weakness of easily yielding to selfish temptation of amassing even unwanted wealth and misusing one's power and position to one's own advantage, takes lot of time to understand, much less follow this benevolent rule. However, there is no harm in spreading, preaching and propagating such eternal principles, so that a time may come sooner or later for the whole humanity to realise the significance of this noble religion, which teaches us "*Plain Living and High Thinking*".

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Gurukul A Blessing in Disguise

(1) His Holiness, Jain Saint, Achārya Samant bhadra Swamiji, is a living example to illustrate how even a single individual by sheer selfless service and unflinching will power, can work out miracles in the moral, social and religious fields by just rejuvenating the present system of education on proper lines. How few could have believed then that within a short span of twenty five years a petty seedling, planted by him in the form of a small class of a couple of young students, conducted virtually in open air under a greenwood tree by the then young Swamiji at the foot of a hillock would grow up into an ideal and a big educational institution housed in fine and spacious building, with a potential capacity to flower itself into an ideal college or a Residential University? He is popularly but rightly known as "Gurudeva", "Divine Preceptor" "A God send" amongst his band of students and disciples.

(2) He firmly believed that youths of today are the real trustees of posterity. Though himself a celibate and a saint, he dedicated the prime of his life to the cause of child-education, which has proved to be a type by itself. In his view, real education should aim more at producing men of character than self-seekers, opportunists and intellectual devils. It is said and said rightly that what is perfume to a flower, character is to a man. Our then young Swamiji naturally thought that the real salvation of the future generation, nay of the nation itself, lay in imparting right type of education to a young formative mind in the school. As Milton puts it "childhood shows the man, as the morning shows the day". Our Gurudeva, then in making, had before his mind's eye the age-long proverb "Train up a child in the way he should go, and when he is old, he will not depart from it".

(3) It is rightly observed that childhood is like a mirror, which reflects in after-life the images first presented to it. Training of character includes temper, will-power, and habits on which so much of the happiness of human beings depends. What Henry Longfellow has said in his poem on children aptly applies to our Gurudeva:

"You are better than all the ballads,
That ever were sung or said;
For you are the living poems,
And all the rest are dead"

So our Swamiji, being more interested in children than in grown-ups, tried to evolve the

Gurukul Type of education, in which the child trainee comes under the direct tutelage of a Guru or Teacher, so that the close personal contact between the teacher and the taught can be maintained. He further aimed at seeing that poverty should not operate as a barrier in the education of a child. So at Bahubali Holy-hillock in Kolhapur District, soon he raised a group, nay, a family of children, who could be fed and educated almost free of cost in a Residential Type of School, under his personal supervision. For many years, he played the role of an ideal teacher, teaching various subjects prescribed by the education Department coupled with basic moral and religious principles for a comprehensive development of young minds. Self-discipline, self-control, self-help, and self reliance, which are essential for the formation of good character, naturally became the special features of his young trainees, Jainas or non-Jainas.

(5) As human experience shows, the acts of a man of a good character become repeated in the life and action of others. So Swamiji's life, as an ideal preceptor, soon became translated not only into the life of his young trainees but also in the group of his young selfless worthy disciples headed by Principal Guruji M. J. Bhisikar and other teachers, who have shouldered the responsibility of perpetuating and popularising the Gurukul system of education.

(6) If we trace back the ancient history of education, we find that in early days, public schools, being few and far between, an ideal Guru or a

teacher was sought after by the taught, who used to stay for number of years under his Guru's roof till he imbided all the essential principles of learning, qualifying himself to be a good house-holder for his after life. An ancient Greek has said "*Give your child to a slave for education, instead of one slave, you will have two*". This meant that example is better than precept. It is teaching without words often exemplifying more than tongue can teach. Precept at variance with practice is worse than useless – it is sheer hypocrisy. So the Gurukul type of education at the foot of the Holy Hillock, which our Gurudeva has so wisely chosen as a seat of Right knowledge to be imparted to youngsters with a sense of self-discipline and self-control is free from "*the madding crowd's ignoble strife*" and far from the unwanted noise and bustle of a busy city.

(7) It is really a pity that our present day education is purely secular in nature, being completely divorced from the moral or religious aspect. This is likely to lead to production of *scientific intellectuals but moral decrepits*. It is high time for educationists in our country to focus their attention on the probable effects on future generation by laying all the emphasis only on the secular aspect of education, before no point of return is reached. It is a tragedy that many a time politics is allowed to enter into the noble shrine of knowledge, which requires to be kept pure and unsullied from the selfish motives of a few individuals in shaping the destiny of a nation. I am reminded in this connection of what Mr. Newman, a great English educationist of the nineteenth century had observed on the

secular type of education as a warning to his country men in his discourse on "The idea of a University". Newman condemned in unmistakable terms extreme scientific Rationalism and the Utilitarian point of secular education, because Utilitarian school of thought aims only at training for the profession rather than training for culture, personal gain, being the primary motive there. When English Universities eliminated theology from the curriculum in 1850 New man asserted that science and religion are not really antagonistic but only different branches of knowledge, which are complementary and supplementary to each other *theology being the crown of all sciences*. Newman voiced that without teaching Ethical and religious subjects, education would be worse than useless. Newman wished to see an intellectual clergy as much as he wished to see a body of spiritual scientists. He also emphasised the importance of Residential type of education. So also Francis Parkman opined "To direct popular education is not stuffing the mind with imperfect knowledge but rather to the development of its power of observation, comparison, and reasoning so as to strengthen its moral sense leading ultimately to self-knowledge and consequent modesty".

(8) So also our Gurudeva's even voice of silence indicates that there should be a happy combination of secular and religio-moral education, so that it can create intellectual clergy i.e. learned religious preachers, learned Swamis, saints and sages side by side with spiritual and moral scientists, as the basic aim of education, both religious and scientific, would be the moral and material progress

of the society and the nation. Our Svamiji's Gurukul (Institution) functions as its very name suggests, as a kind of homogeneous family, with a motto that an educated intellectual householder should also be religious and the devout religious priests and preachers, saints and sages should be learned and intellectuals. Students under this Residential type of education can acquire knowledge from the living contact with other minds and fellow-students. Attainment of truth is the common end of all branches of knowledge, secular or religious, including philosophy, which is also a reasoned science. Can we conceive of any higher motto or message issuing from an ideal or inspired Teacher? Gurudeva's child-institution has grown, within two or three decades, from five to five hundred pupils, and is exhibiting excellent results at the S.S.C.Exam. every year. Then, can we not call our Gurudeva as really an epoch-maker in child-education and his institution as a Blessing in Disguise to the community and nation for all time to come? His erstwhile band of students, who drank deep at his holy feet, now occupy high positions in life as officers, Professors, Engineers, Doctors, Lawyers and what not? The parental Institution has grown into numerous branches at different places radiating the light of Right knowledge to their young entrants.

(9) Our Svamiji has virtually turned the Bahubali Hillock into a spiritual oasis or a stream to which a weary traveller may look up for his spiritual comfort and repose and so it is attracting, as a centre of pilgrimage many distinguished visitors including foreigners. His very holy Presence would

serve as a purifier and healer of the hearts and minds of those, who have the good fortune of spending even a few minutes in his company. Really speaking, knowledge is a continuous process and so a good teacher is also a good learner. You will find Svamiji even at this advanced age pursuing the process of knowledge deeper and deeper as a saint-scholar as said by an English poet :

> *"Little knowledge is a dangerous thing,*
> *Drink deep or taste not the Platonic spring;*
> *Their shallow draughts intoxicate our brains,*
> *Drinking largely sobers us again".*
> — Thomas Taylor.

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Jain Doctrine of Three-jewelled Formula

(Ratnatraya–Dharma)

Jaina Religion is unique in its uncompromising protest from time to time against the superstitious beliefs in offering human and animal sacrifices in the name of divinity for invoking the blessings of some deity, because every living organism in the Universe has its own soul with the capacity to feel any injury done to it. The scientific classification of all the objects in the external world into five categories according to the number of senses possessed is a significant contribution of ancient Jainism. This was meant to point out how human life is to be sustained by causing only unavoidable minimum possible injury to lower life in any form· Jain thinkers were fully aware that life lives on life and that even in our breathing myriads of invisible germs are inhaled, as the very air neeessary for our breath contains inconceivably smallest germs, which cannot be easily detected even with a microscope.

It would make a world of difference whether you live to eat or you eat to live. So reversing the order, Jainism would advise all sober men in general and spiritual aspirants in particular to eat to live but not live to eat *so also to breathe to live but not to live* *only to breathe.* Eating and breathing should be the means to sustain life, instead of treating them as ends in themselves, as an Epicurean or a Charwak philosopher would put it "Eat, Drink and be merry, for tomorrow we may die". Jainism permits only (Prāraṁbha hiṅsa) i.e. initial, necessary and unavoidable injury to lower life for sustaining higher life. The Learned author of Householder's Religion namely Ashādharji observes❁ that men, with cruel heart like wild animals, though moving in human form or clothing are worse than beasts, while some domesticated animals with kind heart and compassion are far better than cruel human beings.

As a means for spiritual liberation, the Jaina School has so nicely evolved a Formula popularly known amongst Jainas as a *Three-jewelled Code* (Ratnatraya-Dharma), which has become almost a household expression; nay Jaina religion itself may be equated to this three-jewelled formula. A noted saint Writer by name Samantabhadra describes this formula in his work called Bejewelled casket of Householder's religion (Ratnakarand-Shravakachara) as follows★ "Lords or Masters of Real Religion know that religion consists of Right Faith, Right knowledge, and Right conduct". So also another ancient illustrious Saint Writer Umāswāmi observes in his treatise on the Science of Spiritual Liberation in his very opening aphorism❋ as follows

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❁ नरत्वेऽपि पशूयन्ते मिथ्यात्वग्रस्तचेतसः ।
पशुत्वेऽपि नरायन्ते सम्यक्त्वव्यक्तचेतनाः ।। –सागारधर्मामृत. (1–4)

★ सद्दृष्ट ज्ञानवृत्तानि धर्मं धर्मेश्वराः विदुः । –रत्नकरंडश्रावकाचार.

❋ सम्यग्दर्शन ज्ञान चारत्राणि मोक्षमार्गः । –तत्वार्थसूत्र.

"the ladder of spiritual Emancipation consists of three steps or rungs in the form of Right Faith, Right knowledge and Right conduct". These three steps are metaphorically described by all Jain Writers as three *Real imperishable Jewels* more valuable than the man-made earthly jewellery.

Right Faith according to Jain thinkers is the well reasoned belief in the real nature of a substance or object as it is (Tatwārth-Shradhānam). Jain Logic does not lay claim to mere blind faith or credulity called (Mithyātwa), False, Illusory notions but it expects a firm conviction tested by or based on your faculties like intuition, conscience, intellect, reason etc. If English homely proverb says "Firm faith can move mountains", Jain dictum would say "Let alone the poor mountains, Right and unwavering Faith in the real nature of things as they are including your body and soul would put you on the right path leading to final, eternal, spiritual salvation, a state of changeless change, Eternal Bliss (Mokṣa), call it as Nirvāṇ or Beatitude or by any other apt expression". The Summum-bonum of Jain Teaching may be put as follows "Learn first to discern the real from the false, the ever-fleeting from the ever-lasting, instead of clinging too much to illusory worldly pleasures and pains, which are unconnected with your inner real self but only with your external Ego (Ahaṅkār). Learn, therefore, above all to separate your head-learning or Bookish knowledge from Soul-wisdom, which cannot be valued in terms of money or earthly possessions."

Owing to (Mithyā-draṣti) i.e. false faith or (Avidyā) i.e. Ignorance and want of Real faith, we delude ourselves by wrongly identifying our external physical form itself with our inner self i.e. our soul, which, in spiritual language, is absolutely unconnected with our mortal cloaks. How strange but true that even men of erudition and culture do not exercise their discriminatory faculty but try to dwell in a fancied paradise thereby shutting off the real Elysium i.e. abode of real happiness. So verily thrice blessed are they that cultivate the Right Faith in the real nature of their bodies as separate from their souls and then bring their right knowledge and conduct to bear upon this conviction.

Soul is a bird shut up within. It may have been encased even in a proverbial golden cage on account of my external pomp and grandeur, but will that amount to spiritual nourishment to that poor imprisioned bird, which inwardly pines for its liberation instead of its being forced to participate in my external physical activities. My mind or your mind is just like a mirror, which gathers dust, though it reflects. Does it not, therefore, need the gentle breezes of soul-wisdom to brush off the dust of your or my illusions? If so, how long should I and you wait for creating that spiritual atmosphere? We know that this question remains unanswered, because God alone knows our deep ignorance, though we ourselves do not want to fathom it.

After making sure that our foot on the first step of the spiritual ladder in the form of Right Faith is safe and secure and not shaky, we have to proceed to the next step in the form of *Right Knowledge* (Samyag jñāna). Jainism does not forbid us to acquire necessary worldly knowledge in the form of book-learning, or modern scientific or Technical education in order to keep pace with the advancement of knowledge in the external sphere in order to equip us fully to discharge our duties as householders in any walk of life. But in addition, Jainism expects us to acquire necessary knowledge for our moral, cultural and spiritual upliftment also. It is only this type of Right knowledge, which can ultimately help us in our inner life. As Edmund Stone puts it "One needs only to know the twenty-four letters of alphabets in order to learn everything else that one wishes. Application and perseverance will do the rest".

Right conviction (Samyag–darṣan) helps us to perceive the reality of life and not merely its superficial and illusory side. Right knowledge or Right conviction must both be free from any doubt. Our intellect cannot really consent even for a while to what our faith has not grasped and our conduct is really shaped by the type of our intellect from which it springs. Right Faith and Right knowledge will automatically lead to our right conduct. Right faith will dispel weak doubt, Right knowledge will protect us from falling into errors due to ignorance (Mithyātwa), and finally the right conduct (Samyag chāritrya) will mould our life in the best way possible of which we are really capable. Right knowledge is mainly of five kinds, sensual and extra sensual including omniscience (Keval-jñāna) to which I have referred in detail while dealing with other topics.

Our Right conduct or Good character is exhibited by our Social and moral behaviour in our daily life in respect of our external environment and social intercourse. Our Right faith and Right Knowledge being rather internal or subjective cannot assume an outward Visible form but are usually revealed only through our character as unfolded by our external behaviour. So Jaina thinkers have rightly described our character as one of our three real jewels. Shakespeare also has described figuratively human character as a real spiritual jewel in his famous Tragedy "Othello", when Iago, the villain in the drama, says to Othello, the Hero, with a view to arouse suspicion in Othello's mind about his wife's chastity as follows ;

"Good name in man and woman,
Is the immediate jewel of their souls;
Who steals my purse steals trash;
It was mine, it is his, and has been
slave to thousands;
But he, that filches from me, my good name
Robs me of that which not enriches him,
But makes me poor indeed".

Shakespeare means to say that loss of character makes a person spiritually and morally poorer, because the loss of earthly belongings can be recouped by hard labour, but not loss of character.

Though genius may command admiration, character alone secures respect. The former is the product of brain-power, while the latter is the product of heart power; and in the long-run it is the heart that rules in life; though the Intellectual Devil may succeed for some time in citing scriptures for his purpose, as the proverb goes. Character is valued even at a national or international level. So the German Intellect, Martin Luther, who at one time revolutionised the Christian world observed "The prosperity of a country depends not on the abundance of its revenue, nor on the strength of its fortifications, nor on the beauty of its public Buildings, but on the men of education, enlightenment and character".

There are many persons, who do not own any possessions other than their character, yet they stand in the world as firmly as any crowned king or even better; but strangely enough we find human character deteriorating day by day in the modern scientifically and politically dominated age. Moral cowardice is exhibited both in private and public life. Our consciences have become rather elastic, so that both for the leaders and the led there is now one opinion for the chamber and another for the platform. Hypocrisy and time-serving are found upward and downward amongst many of us high or low, rich or poor, well-placed or ill-placed. In the language of Jain Teachers, we are not after real jewels but only hankering after earthly jewels. Socrates had sounded his country-men under similar circumstances "Let him that would move the world move first himself". I am also reminded of what Mr. Biglow has aptly observed in his cynical and humorous couplet :

"*A merciful Providence fashioned us hollow*
In order that we might our principles swallow".

So if we take stock of the present day situation around us calmly and coolly, we shall realise the real importance of the Jain Doctrine of three jewelled formula as our only ultimate saviour.

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A Code of Five broad-based Rules of Conduct

(Panch–Aṇu–vrata)

Both in Jaina theology and philosophy a clear cut distinction is made between the Rules of conduct governing a householder and those applicable to an ascetic belonging to a monastic order. This distinction is not only essential but practical. A Householder or a Laity forms an important unit in the social and religious organisation, as evolved by the ancient Jaina Teachers. Even foreign scholars of Jainism have praised this significant formation of four-fold Orders called (Chaturvidha-Sangh) four–fold communion i.e. (1) (Shramana or Sadhu) Monk or Ascetic, (2) (Sadhwi–Arjika) Nun, (3) (Shravak) Lay-Brother, (4) (Shravika) Lay Sister. Mrs. Stevenson, M.A., Sc.D. (Dublin) has observed in her book called, Heart of Jainism, as follows: "Jainism is singular in emphasising the place accorded from the very first to a lay adherent as an integral part of the Jaina Organization (Sangha). In the Buddhistic Order, on the other hand, the lay element received no formal recognition whatsoever. It is for this reason that Jainism has held on the even tenor of its way for thousands of years, while Buddhism disappeared from the land of its birth". Even though complete non–attachment from the house-hold life and acceptance of asceticism, including stark nakedness, are conducive to spiritual salvation, it is only the Blessed Chosen few Souls that are capable of rising to the spiritual height in the form of perfect asceticism on earth (culture of renunciation). Though some superficial observers have tried to misrepresent, Jainism does not in fact require an ascetic to commit suicide by starvation but he is to fast in meditation only when death is approaching him in natural course. Therefore, Jainism has prescribed as a duty of a house-holder for maintaining saints and sages in order to enable them to devote their attention solely to spiritual advancement.

In this way Jain Monk and a Jain Householder (Shramana and Shravak) are complementary and supplementary to each other. The Jain Householder by giving a small quantity of food unsought to the Jain Monk, receives the latter's blessing in addition to spiritual sermons. A householder gives material food in exchange for spiritual food. Prof. Sharma observes "Even Jain laymen are afforded opportunity to rise to spiritual heights of monks by easy steps. The five vows of the clergy or Monks are called (Mahā-Vrata) i.e. High and strict Rules and those of a laiety are called small Vows (Aṇu-Vrata). Jain Monks of highest order are expected to give up man-made or machine-made clothing and become sky-clad (Digambar) i.e. nude. Some ignorant and cynical critics ridicule the stark nakedness of Jain Monks without understanding the principle underlying nudity. We require clothing for two-fold purpose either for protecting our body from the sun and cold or as a social convention out of fear for public shame except in the case of a Dandy or a Fop, who wants gaudy clothes only to show off to others. When Jaina Monks have voluntarily renounced all earthly possessions and Illusory worldly attachment (Māyā and Mamatwa), why should they require clothes to hide their nakedness; if a piece of cloth is only a link in the chain of material requirements of a house-holder like you or me? It is only my or your guilty sensual eye, that discriminates between the nakedness of an innocent child and that of a monk, though we know definitely that both our first entry into the world and last exit out of it will be in a naked form.

Does it not seem apparently at least almost paradoxical that Royal families belonging to warrior caste (Kṣatriyas) should produce majority of the twentyfour Jain Prophets (Tirthaṅkars) including Lord Mahāvīra the last great Apostle of non-violence or non-killing (Ahimsa), the great spiritual Hero? Truth, however, is always stranger than Fiction and so our admiration for their unflinching spirit of renunciation of all their earthly belongings including their royal pomp and grandeur is all the greater than in the case of a beggar renouncing his bowl of alms.

According to Jainism, Virtue consists in the fivefold conduct of a House-holder, who has faith in and knowledge of (1) Ahiṅsa i.e. non–killing or non-injury, which is not only negative absention from causing harm but positive kindness to all creation, (2) Truth-speaking, (3) Non-stealing including all dishonest acts, (4) Celibacy or chastity in word, thought, and deed except moderate marital enjoyment with one's married partner as a house-holder, (5) Limiting one's desire for amassing wealth. This Rule of Five-fold conduct is popularly known as Panch–Aṇuvrata, a code of five broad-based or five-fold minor Rules (Aṇuvrata) in contra-distinction to the strict code of highly pure conduct for Jain Monks called Mahāvrata "Code of higher Rules more rigid and more minute and detailed than that of householder's Aṇuvrata". *Moderation is the outstanding feature of Jain Householder's Conduct Rules* With all this, it is an irony, that a good many of the so called followers of Jainism themselves observe these noble rules more in breach than in practice.

Adipurāṇa❂ ancient Jain scripture defines religion as a code of conduct consisting of Five-fold rules referred to above. So also ancient Jain writer Samantabhadra describes this code of Fivefold Rules as follows:★ (1) Causing injury to any life, (2) Speaking falsehood, (3) Theft or any dishonest dealing, (4) Adultery or Unchastity outside matrimonial alliance and (5) Unbridled lust for acquisition of wealth–these being sinful acts, abstinence from them in a broad (not minute) manner would amount to Fivefold Broad-based Rule. A recent learned Jain writer by name Ashādharji observes in his popular standard book on Householder's religion❋ as follows

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❂ अहिंसा सत्यवादित्वमचौर्यम् त्यक्तकामना।
निष्परिग्रहतातेति प्रोक्तो धर्मः सनातनः।: –आदिपुराण.

★ प्राणातिपात विततव्यहार स्तेय काम मूर्छेभ्यः।
स्थूलेभ्यः पापेभ्यः व्यपुरमणुवृतम् भवति।। –रत्नकरंडश्रावकांचार.

❋ विरतिःस्थूल वधादेर्मनोवचोऽङ्गकृतकारितानुमतैः।
क्वचिदपरेऽप्यनुमतैः पंचहिंसाद्यणुव्रतानिस्युः।। –सागारधर्मामृत (4-5)

Broad abstinence from killing or causing injury and four other sinful acts i.e. falsehood, theft, adultery and lust for wealth, in word, thought, and deed, abstinence both from doing these things oneself or from encouraging others to do these things would amount to (Panch-Aṇuwrat) Fivefold broad-based Rule of conduct.

Vrata i.e. Rule or Vow would mean according to Jain school, a Voluntary and Intentional Renunciation of certain enjoyable objects and giving up certain evil deeds and doing corresponding good deeds with a firm will-power as explained in Householder's Religious books. Rule of nonhurt (Ahiṁsạ) to any life in any manner cannot be literally or strictly enforced either for ascetics or for householders. The very human existence itself would become practically impossible, if this rule is to be literally observed for our very initial acts of breathing walking, eating, even opening of eyelids entail loss of smallest invisible myriads of germs floating in the air around us and crawling on the ground unseen and unnoticed. Jain thinkers, therefore, take into account this practical impossibility as stated in the proposition (Jivo Jivashya Jivitam) 'Life is the life of life" or "Life lives on life". Therefore, Jainism divides Ahiṁsa, killing, into two main categories (1) Araṁbha-hiṁsa and (2) Anāraṁbha-hiṁsa i.e. (1) Initial, unavoidable and unintentional injury to life involved in doing necessary acts for our very existence such as breathing, speaking, seeing, eating. and doing our avocation such as agriculture or trade etc., and (2) Avoidable and Īntentional killing or Injury. Jainism forbids the latter type of injury to life i.e. intentionally causing injury, which can be avoided as being unnecessary for our existence or for doing our duties in any walk of life. So this Rule of non-injury is based on moderation and primarily on Intention, with necessary further relaxation in the case of householders as observed significantly by a Jain author❁ that householder's life and residence cannot be conceived to be possible without his *initial unavoidable paraphernalia* in the form of a house, cattle, agricultural or other means of maintenance and further even such initial requirement cannot be conceived as possible without causing any injury to any life in any way in discharging his household duties. So Householder's conduct is to be reconciled with unavoidable and unintentional injury to life. So a householder is advised to give up, purposeful, unnecessary, intentional and avoidable injury by knowingly committing cruel acts.

That "Non-violence to any creature is the highest religion" is the Motto of Jain Teaching. Hurting by physical acts or by thinking or wishing ill of others, or by speaking harsh to others has to be avoided at all costs by a Householder. According to Jaina School, a fisherman is considered as a great sinner, because he intends to catch fish, though in fact he may fail to catch any fish in his net. His guilty intention is worse than the result; while a Judge passing a sentence of death on a murderer in discharge of his duties is not a sinner like the aforesaid fisherman.

गृहवासो विनाऽऽरंभान्नचारंभो विनावधात् । –सागारधर्मामृत (4–12)

Jain Religion prescribes a kind of food, which involves minimum possible injury to any life, as raising of foodgrains presupposes some unavoidable injury to small germs and insects. Jain ethical code is so comprehensive, that it affords scope and guidance for men of all walks of life, agriculturist, trader, Doctor, even a warrior. Shri Jagmandarlal Jaini in his 'Outlines of Jainism' has endorsed the opinion of late Diwan Bahadur A. B. Lathe expressed in his book on Jainism that the Five Aṇuwratās (fivefold rules of conduct) cover the entire field of 511 sections of the Indian Penal Code.

Indian Penal Code is supposed to be a master piece in criminal jurisprudence, as it encompasses all conceivable criminal acts and offences, for which punishment is prescribed. I think the Jain Code of Fivefold Rules can be safely taken to be an ideal epitome of all basic principles of ethics, morality, law and philosophy. The Rule of non-hurt comprises all offences in respect of physical and mental injury, the Rule of non-stealing can be extended to all offences in respect of property including trade dishonesty, misappropriation, breach of trust etc. The Rule of non-falsehood includes so many offences in respect of deception, cheating, forgery etc. The Rule of celibacy can be extended to all matrimonial offences such as adultery, enticement, seduction, abduction, bigamy etc. Even offences by abetment can be brought under this fivefold rule. The last Rule of Aparigraha i.e. voluntarily limiting one's unbridled desire for amassment of wealth is such a salutary one as will end all conflicts in social, economic and political spheres, if strictly followed and can even establish universal peace. This Rule, if strictly enforced, will knock out the very bottom of all social, moral, legal, political wrongs. At present man-made or state-made law does not provide any remedy at law for moral wrongs or moral injuries e.g. suppose I have lot of money in my pocket but I refuse to part with even a few rupees in order to save a man dying of starvation, I am committing moral wrong, for which no legal punishment is provided except divine punishment on the Day of Judgment of which very few are afraid.

With a view to raise the moral tone at the national level, Ācharya Tulsi has set in an Aṇuwrat Movement recently, which is gaining ground and popularity amongst all right-minded persons, irrespective of their caste or creed except a few religious fanatics who are deliberately trying to distort his views. This Aṇuwrat Movement really aims at impressing the importance of Jain Five-fold rule of conduct in social, moral, educational spheres. If teaching of this Rule is included in school curriculum, it is likely to yield memorable results, but it is doubtful whether it can find favour with our leaders and Educationists, who at least outwardly profess to be wedded to secular government and secular system of education. It is a sheer travesty of educational objects, if moral values, are completely ignored. Therefore, teaching and following of this simple five-fold rule of conduct would be the only practical panacea for our present day social and moral ills.

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Significance of the Five-Fold Jain Benedictory Hymn

(Panch Namaskar Mantra)

The Five-fold Jain Diminutive form of prayer or Benedictory Hymn popularly known amongst Jains as Panch Namaskar Mantra expresses reverence or homage to the five fold class of Spiritual Dignitaries. As per the Jain School, according to the degree of their respective spiritual progress, the Five wayfarers on the long and difficult spiritual path-way leading to complete spiritual Liberation are (1) A Real Saint or Sage (Sarva Sadhu), (2) A Spiritual Teacher (Upadhyāya), (3) A Divine Preacher or Preceptor (Achārya), (4) The Really Enlightened (Siddha) and (5) Arihaṇta i e. Victor or conqueror of all the real enemies in the form of evil desires and instincts, arising out of undue attachment to physical existence on earth, thus the soul or Pure consciousness reverting once for all to its original pure essence, a state of eternal Bliss, or changeless, formless, timeless existence of the soul or spirit.

This popular Hymn of Reverence to the five spiritually evolved Beings is a Holy Hymn of Hymns. It has been in daily use amongst most of the followers of Jainism irrespective of their subsects, since times immemorial. It can be said to be an ideal

Epitome of all-embracing Divine Prayers for development of divine qualities. Its exact origin, as to who first framed it, is lost in its antiquity. However some eminent recent research-scholars of Jainism like Dr. A. N. Upadhye, Prof. Hiralal Jain and Shri Mirji Annarao are of opinion that ancient Jain Acharya, Saint-writer, by name Puspa-daṇta is its real author, as this Hymn of Reverence is used by him as the opening Benedictory Holy Hymn for His famous work called 'Shatkhaṇḍāgam' (scripture of six worldly Regions).❁ Apart from this controversy, into which we need not enter, this Holy Hymn of Reverence finds place as a Benedictory Hymn in many of the Jain Ceremonial or Ritualistic formulas. The popular belief is that this Holy Hymn, if used, after realising its real significance with concentrated mind destroys the human sins in addition to serving as a benediction. It is to be recollected and repeated every morning before one takes up his routine daily work.

The underlying sentiment of paying homage to liberated souls must have been pre-existing even before it was clothed in the form of a Hymn. The basic conception of recalling the divine virtues by reverencing the spiritual aspirants seems to be too deep rooted and written on the tablets of eternity in human mind. As this dimunitive Holy Hymn contains a treasure of hidden meaning, it can enlighten any reflective mind on various aspects of life at its different levels. Every Jain Householder is enjoined

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❁ णमो अरिहंताणं, णमो सिद्धाणं, णमो आइरियाणं ।
णमो उवज्झायाणं, णमो लोए सव्वसाहूणं ।।
– षट्खडागम·

to repeat this Hymn at least 108 times in a day with concentrated mind, which will not really occupy much time. Even by repetition of a holy hymn after fully realising its underlying significance, the human mind will naturally desist from doing any unholy deeds. Whether every Jain, while vocally repeating this Hymn, tries to understand its rea object and meaning, with a view to translate it into his practical life, is a doubtful matter. For the fault of such persons, the paramount importance of this Holy Hymn cannot be belittled in any way.

Even the very serial order of Reverence to be expressed to the *five kinds of Votaries in the spiritual Hierarchy* according to their respective place assigned in this Holy Hymn is not without its own significance. *In short this Hymn can be said to be the very soul or spirit of Jain Teaching and Philosophy*. If it is used as a Daily prayer with full faith and thorough understanding even for a while, it will serve as a Spiritual Light, as a Purifier of one's soul in any walk of life both for the lay householder and also for sages and saints.

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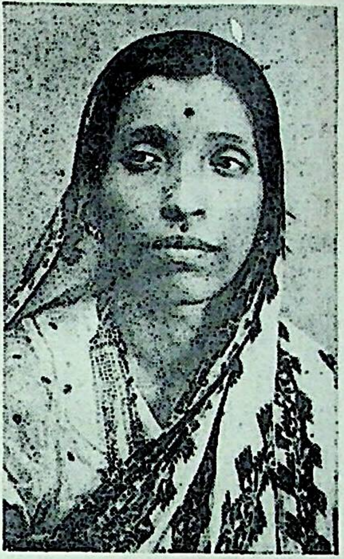
In Memory of My Departed House-wife



(Late Smt. Madanavalibai D. Parmaj)

"She gave me eyes, she gave me ears,
And humble cares and delicate fears;
A heart, the fountain of sweet tears;
And love and thought and joy".
Wordsworth to Dorothy.

As my wife's death in 1962 August was rather sudden and unexpected, I felt it was the first tragedy in my life and a great shock to my children. Like many of the white-collared house-holders of modern age, my interest in life had mostly centred round my own small family, presided over by my wife with a happy division of mutual duties and responsibilities. Her death opened my eyes to some extent to the reality of life and paved my way to have a new look at this mundane life from a little higher plane, instead of merely treading thence-forth my remaining journey of life alone, like a traditional grieving husband-widower. Though oblivion's curtain is, by degrees, drawn over the dead face, for preservation of her memory, I have to record a few pages, as she had shared with me the good and bad of married life for about thirtytwo years ungrudgingly and in a spirit of self-sacrifice.

As Shakespeare puts it in Midsummer Night's Dream by my marriage, I was at least earthlier happy like a rose distilled, if not thrice blessed like a saint or a celibate, who can master so his blood as to undergo a bachelor's pilgrimage. My wife hailed from a typical village Patil family of the olden days naturally imbibing a sense of traditional family respect or prestige, true or false. She was hardly fifteen or sixteen and at least ten years younger to me, when our marriage took place. In those days a little primary education of a girl in a village was considered as a sufficient qualification for her marriage. But I found my wife's want of higher education was really no handicap to make a happy house for me and my children, as she did possess other necessary qualities of a kind heart such as affection, patience, sufferance etc. Family Planning was a far cry in those days. Neither Nature nor Public censure came in the way of our bringing up a family of half a dozen children.

It is said and said rightly that while a woman is the Instructor of childhood, she is also the guide and counsellor of youth, companion of manhood in her various relations of mother, sister, love and wife. In brief the influence of woman affects for good or evil the entire destinies of man. For a man to enjoy true repose and happiness in marriage, he must have in his wife a soul-mate, as well as a help-mate and not merely a bed-mate. Man's qualities belong more to the head and woman's more to the heart. This held good in the case of my wife. If I was too short-tempered towards my children, my wife was too forbearing and indulgent towards them. If I was impatient or emotional on occasions, she counter-balanced my temperament by advising extreme temperance. Being virtually a pauper and indebted, when I joined the Legal Profession, I became extra-careful about the economy of my family by paying rather undue attention to monetary side, while my wife, not knowing the pinch of poverty, was rather indifferent to financial aspect, leaving things to shape themselves in their natural course; she being the only fondled child of her parents in a village middle-class family.

I realised that the golden rule of married life is "Bear and Forbear", so one must "give and take", "refrain and restrain". If a house-wife cannot make a happy house, her husband would be practically homeless. A beautiful face becomes monotonous, unless a beautiful nature shines through it. After a year or two married people scarcely think of each other's physical features but they become more concerned with each other's temper and character, as *beauty is only skin deep, and Handsome is that Handsome does*. In the long run by the habitual company of a good wife in whose soul all that is good in husband's soul is reflected naturally and even improved. From the Jain philosophic or theological point of view, there cannot be really any merger of one soul with the other even in the case of a married couple; but I am here putting forth only a worldly common man's view of married life. Life may be regarded as a school of experience both for men and women, whose teachers are trials, temptations and difficulties to be faced.

Marriage is a social Institution evolved for preservation of human race and for maintenance of social order, peace and culture. Ashādharji, an illustrious Jain author of House-Holder's Religion, observes in chapter 2 verse 59 as follows: "A House-wife herself is called a house, and not the heap of the building materials such as its walls, doors, beams, etc. A house without its governess (housewife) is meaningless". A Jain House-wife occupies a high position in the society of house-holders. Even according to Jain scriptures, she is not merely a physical partner but a religious and cultural help-mate.

I, for one, think that husband and wife are complementary and supplementary to each other. Thus by mutual co-opreation, myself and my wife could supply each other's deficiencies. Her feminine qualities of an affectionate heart could really outweigh the advantages emanating from higher education. Though she is now out of our sight, she is not out of our mind, as, along with her earthly belongings, she has left us an invaluable legacy in the form of teaching by example for myself and my children to refrain from evil habits such as drinking, gambling, extra-marital and antisocial activities, which are becoming almost the fashion of the day. Being neither a saint nor a sage, I may plead guilty to the charge of mental adultery but not to physical adultery. Believe it or not inspite of my straying mind, I had to content myself throughout my life by observing fidelity to marital bed owing to sheer influence of my wife. My children, including the grown-ups, invoke her blessings by looking at least at her photo on all important occasions by following her example in so far as purity of character and abstinence from evil habits are concerned. Any sane man can consider himself blessed indeed, if his children do not get addicted to vices in this materialistic age of all round temptations. I am not expecting any public applause by describing my own experience of married life, without mincing matters either by praising my wife or my children.

Amen!

Tathāstu!

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कृपया इस ग्रन्थको निम्नांकित तिथि पर या उसके पूर्व
लौटा दें। विलम्बसे लौटानेपर ५ पैसे
प्रतिदिन दण्ड देना होगा।